

THE
CONGREGATIONAL MAGAZINE.

NOVEMBER, 1841.

SKETCH OF THE PRESENT STATE OF THEOLOGICAL
OPINION IN GERMANY.

As the position and prospects of religious truth always form interesting subjects of contemplation to the Christian reader, and as, I believe, it is one chief object of your journal to give some view of the different phases of Christianity, as they are now successively appearing in the course of its historical development, I have thought that it might not be uninteresting to give a very brief sketch of the different theological parties, as they are at this moment existing in Protestant Germany. The sources from which the information here given has been drawn, consist partly of some of the periodical literature of that country, and partly of intercourse with German theologians, (chiefly students,) in one of their now most celebrated universities.

There are, then, in the main, three directions in which the theological world of Germany is moving, and which stand so related to each other as to form two extremes and a middle point between them. My object will simply be, briefly to designate these, and point out at the same time the most important shades which are found under each.

The one of these extremes is the so called *Rationalistic Theology*; the object of which is to develop the religious truths which appear to be discoverable by means of philosophy, chiefly by an appeal to the facts of human reason and consciousness. It only acknowledges in theology, as valid, those facts which can be arrived at by logical inference, although its supporters are quite willing to use revelation as a means in order to facilitate the prosecution of their work, and regard the apostles as co-operators with themselves in their attempts to unfold the scroll in which the maxims of truth are to be found. This Rationalism, however, presents itself under three different forms. The first is that which was chiefly occasioned by, and which rests upon the basis of, the Kantian philosophy. This is usually called the *Vulgar Rationalism*, (*Rationalismus Vulgaris*,) at once to distinguish it from the

newer schools, and likewise to point out the fact, that while *they* are chiefly found among certain parts of the learned world, *it*, on the contrary, has spread itself to a considerable extent among the people at large. There are, in fact, probably few among the Kantian theologians, who thoroughly understand the philosophical principles upon which their system rests. The majority of them, indeed, are not *philosophers* at all, but have only received their theological education in the Kantian school, and from professors who supported its principles; so that their creed, although consisting of Rationalistic results, is obtained, as far as they are concerned, purely from tradition, and by no means, as is professedly the case, philosophically arrived at.

The position which this species of Rationalism takes in reference to the truths of revelation, is, as nearly as possible, the following. The religion of reason, they say, which we possess, and which has been arrived at by the unerring principles of a sound philosophy, is the pure and true religion. Christ, when on earth, taught the pure and true religion to his disciples; consequently, the doctrine which he delivered to them must have had this our religion of reason for its contents, and every thing which has been transmitted to us, either through the apostles or by the tradition of the church, contrary to it, is therefore an irrational disfiguring of Christianity as it came from the hands of its great and divine Founder. On this ground rests their apology for that system of interpretation which is intended to wrest the sense of the word of God into harmony with the standard of truth which they have already set up in their own minds. This Rationalism will evidently have two classes of opponents; the more modern Rationalistic schools on the one hand, and the theologians, who take the Bible alone as their standard, on the other. The consequence is, that their position is rendered any thing but clear and easy to maintain. When assailed by the latter with the weapons of an accurate exegesis, they take refuge and intrench themselves in their philosophy; when, on the other hand, assailed by the former, through the medium of a still more searching philosophy than their own, they appeal to the pure doctrine of Christ. Sometimes, however, it will occur, that they are engaged in a contest with both at once; in this case, driven from both their strongholds, they can only take up the position, that their assertions rest upon immediate evidence; that the whole question is as clear as day to an unprejudiced mind; that sound reason teaches it to every rational being; exclamations which are very easily made, but which ever take for granted that those who make them are reason's especial favourites, and have the whole truth laid bare to their inspection, without any trouble of thinking or research. Nay, this very party, who have vaunted the omnipotence of reason in the eyes of the world, when pressed closely by the arguments of a more sweeping philosophy, will appeal to the authority of past times, to the blood that was shed at the

reformation, and even to the liberty of conscience, as a principle and source of human belief superior even to the logical deductions of their opponents. Such appeals would certainly be perfectly in place were they resisting religious oppression. *There* the right of conscience is inviolable, and no argument, based upon it, against the oppressor can be repelled; but in the province of philosophy they can by no means be allowed. He who has once ventured to take his stand there gives up all right of arbitrary thinking, or of appeal to human freedom and conscience. The man who here asserts a dogma to be inconceivable on the one hand, or self-evident on the other, must prove, in the first instance, that it contradicts the universal laws of thought, and, in the other, that the conception is a necessary one according to the present constitution of the human mind. The mere appeal to the *impotence* of thought can only impose upon the veriest novices in philosophy. Such, then, is the position of the first and lowest step of German Rationalism.

The second shade under which the Rationalistic system appears is, the "Old Hegelian Rationalism," based as it is upon the bold and all-absorbing philosophy of the man whose name it bears. Precisely in the same manner as Kant, by raising himself to the summit of the speculative philosophy of his age, gave rise to the corresponding system of speculative theology which we have just designated; so Hegel, as the representative of the highest philosophic spirit of *his* age, gave rise to this more advanced species of Rationalism. Speculative philosophy and theology in Germany ever go hand in hand, and consequently, as soon as the philosophic mind has begun to step beyond the Hegelian limits, then may we expect, according to former experience, to see the Hegelian theology become "*Rationalismus Vulgaris*," and the more learned abettors of theological philosophy stepping beyond it into another system, the traces of which have already begun to appear indistinctly in the distant horizon. To give any glance at the contents of this system would be here perfectly impossible, inasmuch as it all hangs so compactly together *as a system*, that to enter into any thing like an adequate explanation of it would oblige us to give an analysis of the whole. Indeed, this is the very point which, of all others, distinguishes the philosophic spirit of Hegel from Kant and his followers; that while in the latter the *critical* element was the chief thing, and the only *positive* results which their philosophy arrived at appeared to be foisted in by the admission undemonstrated of a "*practical reason*," or a "*categorical imperative*," the former aimed as his first object at forming a complete and all-embracing system. This system rests upon the far-famed "*Dialectic Method*," which he and his followers regard as a new system of philosophising, and one by which not only all the subjective phenomena of the human mind, but all the facts of the objective world without, and all the workings of the universal and

infinite Spirit itself, can be reduced to a clear, logical, and unbroken system of unerring truth. Religion, indeed, is thus brought in as one part of this universal superstructure of truth; but according to Hegel it must all be reduced to the pure logical form before it can be regarded as absolutely true. Thus, although Christianity, in all the various features which it has assumed, has ever contained a certain portion or germ of truth; and although this same germ exists even in those parts of the Christian system which enforce the necessity of the religious feelings, of faith, of hope, and of love; nevertheless, we are told, truth, while existing in such a state, can only be regarded as being in a crude and undeveloped form. All these lower exhibitions of it must be overcome, and raised gradually higher and higher by the *organon* which he has furnished in his philosophy, until it is refined into that system of pure and universal logic, in which perfect truth alone can be found. This, then, is the system of Rationalism in its broad feature, which is now absorbing the attention, and commanding the energies, of some of the most powerful and penetrating minds of the present day.

One circumstance, however, must be mentioned here, which has very much injured the reputation of the Hegelian philosophy with the public at large. Amongst the students who attend the philosophical classes at the universities, there is naturally but a small number of really philosophical minds. The greater number are persons who, not being able to reproduce the Hegelian philosophy in their own heads, receive, in a confused manner, whatever the professor may present to them of it, amalgamate this with the prejudices that may already chance to exist in their minds, and on their return home cry up this jumble as the new Hegelian Gospel. Above a hundred such apostles are sent yearly from Berlin into every corner of Germany. Fortunately, however, they forget, for the most part, after a short time, their apostolic calling, and, instead of inoculating the public with their poison, create rather a disgust, which acts more or less as an antidote against it.

The third form of German Rationalism we must designate in very few words, as it has but recently made its appearance, and hardly been viewed as forming a distinct and independent system. This is the "New Hegelian Theology," which finds its representatives in Strauss, and, to a certain extent, in Vatke of Berlin. The system of Strauss is popularly known as disallowing the existence of a supreme Being *out of* and separate from the world, and as reducing the whole of the New Testament history to a kind of Jewish mythology. This, however, exhibits rather the fruits than the stem of the system. Looking into the *principles* of this school of Rationalism, we find that they allow, with the more immediate followers of Hegel, that absolute truth can only be found in the prosecution of the logical method pointed out by his philosophy. As soon, however, as they come to the *theological* branch of the Hegelian philosophy, they strike at once into a new road,

inasmuch as they deny that the Hegelian theologians have succeeded in accomplishing what they professed to do, namely, to reduce the whole of revelation to their philosophic rule. They declare that there is still a chasm between faith and philosophy, which has yet to be filled up, and that, indeed, a connecting path from the one to the other seems at present all but impossible to be made. It is easy to see, that, while in the other Rationalistic systems Christianity was at least nominally honoured and professedly supported, in this last form the sword of a false philosophy is half drawn from its scabbard, to aid in fighting openly and unblushingly the battle of infidelity, against those truths to which we owe all that raises us in the scale both of moral feeling and practice above the nations of pagan antiquity.

Having thus briefly mentioned the different forms of Rationalism as the first of the three directions which the theology of Protestant Germany has for some time past been taking, we shall next notice the party which holds the middle or connecting point between the Rationalistic theology, and that which we must sketch last of all, as the opposed system of Positive Theology. This party consists of the widely extended school of the great and admirable Schleiermacher; great and admirable, not only from the exhaustless resources of his learning, but the lovely spirit and even exalted devotion, which breathe throughout so great a portion of his theological labours. Schleiermacher separates himself at once from the whole school of Rationalism, of whatever kind it may be, by absolutely denying the possibility of discovering Christian truth by the mere exercise of the natural reason. His object was to point to a deeper and more sacred principle, because a more divine one, in the human heart, to which we are to look as a source not only of religious feelings, but as a source likewise from which we are to draw our knowledge of religious *facts* and *truth* themselves. This idea he has fully developed in his great work on the doctrine of faith (*Glaubenslehre*) a work which may be regarded as almost forming a new era in the history of German theology. The relation in which this doctrine stands to revelation is, as nearly as can be stated in few words, the following.

Jesus Christ, he maintains, has himself, when on earth, communicated a germ of truth to mankind; he infused, for example, a divine principle into the minds of his disciples, and those more generally, who first yielded themselves to his instructions, by the communication to them of his Spirit. This germ of truth, thus communicated, was given as a sacred deposit to the church on earth, and was to be held and propagated by that church, by means of its various institutions; but more particularly by the preaching of the Gospel and the extension of those holy Scriptures, in which all the important features of the truth are embodied. Such a germ of truth then, he shows to exist in the actual *consciousness* of mankind, as far as the influence of the church of Christ has extended, and maintains that it is for us who possess it,

more fully to develop it in our own minds, and thus collectively to unfold it more and more in the church at large, to a complete system of Christian doctrine. This school of theology, therefore, does not take *reason*, in any sense, as a source of Christian doctrine on the one hand, neither does it regard the Scriptures as the *only* source of it on the other, but allowing the necessity of the Scriptures and other institutions of the church, as a part of the external plan of divine mercy, it maintains the existence of a divine principle of truth *in the mind*, or, to use its own language, of a religious consciousness in man, which has been in operation ever since the days of our Saviour's mission on earth, and from which, by religious meditation and prayer, a whole system of Christian truth may be clearly and conscientiously developed. This divine principle, or religious consciousness, is, in fact, the work of the Spirit of God, who is here supposed not to exert his power *specifically*, in the church, but to be ever exerting it as far as the truth of the Gospel has penetrated, according to the same law by which it was first communicated by the Saviour to the human mind.

The school of Schleiermacher has quietly extended itself to a very considerable extent in almost all, but particularly in the southern parts of Germany, and in Switzerland, and numbers amongst its entire or partial followers many of the most learned and useful men in the churches of those countries.

We must now, lastly, give a sketch of the third and most important branch of the religious world of Germany, that, I mean, which we may embrace under the name of the Positive Theology. This term is used to designate all those who accept without further investigation, and without requiring any philosophical demonstrations, the positive truths of revelation, and make the Scriptures alone, as they are, the data from which they derive all the principles of Christianity.

This school of theology is divided into two different parties; which parties have likewise under each of them some few minor and inconsiderable shades of difference. The former of these are the adherents to the symbolical books, that is, to the articles and confession of the Lutheran church. To these they hold fast, because they believe them to contain a correct exhibition of the true and pure doctrine of the Scriptures themselves. They refuse to give up their adherence to them, because, they argue, were that the case, the door would be opened to every kind of error, and they could no longer interdict a direct appeal to the Scriptures, even should that appeal be made in a perverted manner, and based upon unsound principles of exegesis. This party has, unfortunately, until very recently, stood on very bad terms with the other theological schools. It has been accustomed to apply to every literary labour, from whence soever it might spring, the rule of their symbolical books, and condemned it to whatever extent it did not coincide with them. In fact, the same results which ever spring from a slavish

adherence to articles and confessions, have, as might be anticipated, shown themselves here, and produced the same ill-will, and bigoted perverseness, that have ever manifested themselves in the church under similar circumstances. The hostility both of the old and new Rationalists was thus excited by them to a most unhappy extent, and the reproach which was once cast upon them by the "*Prussian Journal*," that they sought the welfare of the church in the contempt of science, expressed but too accurately, and too deservedly, the general voice of public opinion concerning them. Since that time, however, things have been altering for the better. The Old Lutherans, as the party now in question are termed, have in the very exercise of their polemical writings against the other parties, and from the necessity of defending themselves from their attacks, been driven to a more liberal and scientific way of thinking, which has cooled down mutual animosities, and ended in their being recognised, upon friendly terms, as a particular and independent school of theology.

The other party which we mentioned as belonging to the supporters of the Positive Theology, are the Bible Theologians. These regard the symbolical books of the Lutheran and reformed churches, on account of the mutual contradictions they contain, as in some points decidedly unscriptural, and in many points as ill answering to the literary requirements of the age. They seek, further, to form their creed anew by the aid of a more modern and penetrating system of criticism; but inasmuch as they regard the doctrinal religion of every age to be, as it were, the reflex of the Biblical theology that may then prevail, they resist altogether the formation of new articles, or a new confession. Their desire is rather to see the clergy of the evangelical churches bound to teach the Bible, the whole Bible, and nothing but the Bible; and to leave the interpretation of it to the conscience of the minister; yet in such a manner, that not only a designed perversion of the Scriptures into the sentiments of Rationalism, but also gross negligence in criticism, should be subject to church censure, even to the extent of a complete removal from office.

The course which the Bible Theologians follow, is to go forward, without entering into a contest of principles with the other theological parties, quietly, but unweariedly, in the investigation of the holy Scriptures, as the great depositories of sacred truth. This plan they have followed out with a diligence and success almost unparalleled in the history of modern literature.

The soundness of their learning, the earnestness of their intention, the patience of their investigations, and, more than all, the quiet, unostentatious, and charitable spirit, which for the most part pervades their writings, alike unsophisticated as they are with a false philosophy, and unfettered by church formulas, all have given them a power to undermine the Rationalistic spirit of the age, and turn the current of theolo-

gical learning into a purer and more Scriptural channel. It is not venturing too much to say, that the popular tendency of the theology of Germany, more especially among the theological students, is to unite with this party, and thus to find, in the investigation of the word of God, some resting place for the mind, and some food for the purer religious affections, which they could never find in the barren speculations of a Rationalistic faith.

When I represent, however, these two parties, as forming the whole school of Positive Theology, it is not to be supposed that their respective boundaries are very distinctly and definitely marked. There is, in fact, a considerable number of theologians, who are wavering between the two, and who, without giving up their attachments to the articles of the Lutheran church, are still pursuing a diligent and fruitful course of Biblical investigation. Of these, Hengstenberg, of Berlin, may be looked upon as one of the best examples. It is not either to be supposed, that all those who come actually under the denomination of Bible Theologians would be found at all identical in their theological creed. They have, it is true, this grand principle in common, which they hold in contradiction to that of Rationalism, namely, that the interpretation of the Scriptures is to be the great source of their religious faith, although the results to which their exegesis leads often present many shades of difference. Nitzsch of Bonn, for example, and Lücke of Göttingen, although both decidedly of this school, have a considerable leaning to the spirit and tone of Schleiermacher. Tholuck, again, although he has lately completely confined himself to the Bible Theology, shows yet in the spirit of his writings a manifest partiality to the moderate Calvinistic orthodoxy. And Neander, although he likewise is to be reckoned to the same party, has, nevertheless, already formed a particular school of his own, in which he has combined the study of church history with the interpretation of the Scriptures, as the data from which theological opinions are to be formed.

Neander is now greatly characterized by an almost passionate opposition to the Hegelian philosophy. During the lifetime of Schleiermacher he was in this respect much more easy, trusting that *that* veteran would watch its progress, and successfully oppose it on scientific grounds, wherever it might be necessary. Since Schleiermacher's death, however, he seems to have made it almost a matter of conscience to exert himself in the suppression of a party, of which he cannot conceive where it may lead to, and from which he augurs the very worst; and his immense resources of learning, his attractive and devotional spirit, his unlimited benevolence, and unbounded popularity amongst his students, for whose welfare he almost seems to live, all render him a most efficient and formidable opponent.

To specify, however, any further of these various minor shades of opinion, would lead us too wide from our first intention of describing

merely the broader features of the present theological parties of Germany. What has been said may, perhaps, suffice for a rough, though, as far as it goes, I believe a correct sketch of the whole, and we shall only add further a word or two respecting the organs by which these different parties make known and defend their sentiments.

The Kantian Rationalism, which, as I have already mentioned, is spread to a considerable extent among the people at large, and among the Lutheran clergy in many parts of Germany, is represented by the "Rohr'sche Predigerbibliothek."

The Hegelian Rationalism, which numbers among its supporters the names of Marbeineke, Schulze, Gans, Michelet, and others, is supported by the "Zeitschrift der Speculativen Theologie," edited by Bauer; while the still more daring Rationalism of the New Hegelians has found a voice in the pages of what was formerly called the "Hall'sche Jahrbücher," but which is now published under the name of the "Deutsche Jahrbücher."

The Old Lutherans are regularly represented in the "Zeitschrift für die Gesammte Lutherische Kirche" edited by Guericke and Rudelbach. The Bible Theology is supported in the "Studien und Kritiken" of Ullmann and Umbreit of Heidelberg; the party of Neander in "Reinwald's Repertorium," and the party wavering between the symbolic and Bible Theology, by Hengstenberg's "Evangelische Kirchenzeitung."

There may be other journals in the rich field of German theology, which are not here mentioned; but the above are at least the principal, and the most celebrated; and should any of your readers, Sir, feel disposed to look more closely into any of the theological parties which have been designated, they would find a valuable store of information more particularly in the "Studien und Kritiken," which would amply repay them for the time that might be devoted to their perusal.

Little Baddow.

J. D. MORELL.

ON BIBLICAL TRANSLATION.

On the expediency of revising the authorized version of the English Bible, the first number of the Congregational Magazine for this year contains a proposal by an able correspondent, which would probably have long since elicited some congenial remark, or practical result, had not a new edition of the common version in an improved form, and with many thousand emendations, been previously announced, and subsequently executed. For such an undertaking, the present period of religious zeal and activity, abounding in labourers and materials, and wherein the respective claims of divine revelation and human authority are warmly contested, is peculiarly favourable. At a time when the Scriptures have been translated into almost every known tongue, and

when great and laudable pains have been taken to perfect several of the foreign versions, it is most desirable that the English language, now so widely diffused, and so powerfully influential, should possess the best specimen of biblical translation which learning and piety can produce.

In accordance with the general tenor of the essay already noticed, although not entirely with its spirit and details, the design of the following observations is to consider some of the principles which ought to regulate an improved English version of the Bible, and to suggest the means by which it might most effectually be accomplished. The writer agrees with his predecessor in recommending that the work should commence with a separate edition of the English New Testament, both on account of the superior importance and facility of the task, and because that portion of the Scripture is naturally distinct and complete. He agrees, also, that emendations of the original text sanctioned by competent judges should be admitted; and that the common version, which is in many respects excellent, should be carefully corrected, without attempting to make a translation absolutely new. That the dedication and some other appendages of that version should be excluded, and a strenuous effort made to abolish what remains of the Bible-printing monopoly, is implied in the very nature of the work; and on these subjects, already sufficiently discussed, no further arguments will here be introduced.

The following particulars in the plan above proposed appear, on the other hand, to be decidedly objectionable; namely, that the entire text of the authorized version, with the marginal readings, should be retained, and the projected improvements confined to foot-notes, and references; also, that the work should be undertaken by the Congregational Union, as a mode of increasing its pecuniary resources, and moral influence; and should be executed by a committee, after receiving the sanction of the whole body. In opposition to these views, it must be remembered, that the Congregational Union is not a consistory, or conclave, but a friendly conference of pastors and laymen, who assemble once or twice a year for the sole purpose of diffusing useful information, and Christian sentiment through the denomination to which they belong. If they confine themselves to these limits, they may, under the divine blessing, effect much good; but, should they transgress them, and assume powers and functions to which they have no claim, they will provoke opposition, injure the cause which they profess to serve, and insure their own dissolution. With a due regard to general taste and feeling, an improved version of the Scriptures, if attempted at all, should be freely and thoroughly executed. Its acceptance must depend, not on ecclesiastical authority, or party influence, but on its own intrinsic merit; and it should, therefore, be adapted for the perusal, not merely of Congregationalists, but of all who use the English language. Owing to obstacles arising from the state of the public mind which it is

unnecessary here to particularize, it cannot be expected that such a version, however excellent it might be, would in the first instance obtain complete success; and it must consequently be in a great measure devoted to the service of the rising, and of subsequent generations.

For the fulfilment of so valuable a design the following plan is suggested. Let an association of educated and evangelical Christians be formed for this express purpose, without distinction of country, sect, or party, provided, with the usual organization of presidents, secretaries, committees, &c., and holding occasional meetings for discussion. Let this society maintain a monthly, or quarterly journal, conducted by an able editor; and a select council, supplied with articles either by the members themselves or by others, but exclusively dedicated to the object in view. Through such a medium useful materials would be collected from all quarters; criticisms would be proposed, principles examined, rules established, and specimens exhibited. By such a system of co-operation many improvements would be secured, many errors avoided, and the religious community would become more interested in the undertaking, and better disposed to give it their countenance and support. When active preparations had thus been carried on for two or more years, let the society invite suitable persons, in conformity with rules and conditions previously determined, to present original versions either of the whole New Testament, or of particular portions of it; and, after submitting these versions to the revisal and correction of the editor and council, let them publish the volume at their own expense, with such remuneration to the respective authors as their services might deserve, and the funds of the society permit.

The rules and conditions prescribed for this purpose would, of course, require very careful consideration, but something like the following might be recommended. As the basis of an improved translation of the New Testament, the text of Griesbach and Scholz would, with some modifications, be adopted. The volume would be divided into four principal sections disposed in the usual order; namely, the Gospels the Acts of the Apostles, the Epistles, and the Apocalypse. The several gospels and epistles would be arranged chronologically, according to the best evidence on that point now attainable; the former commencing with the Gospel by Luke, and the latter with the Epistles of Paul to the Thessalonians, or perhaps with that to the Galatians. The Epistle at present assigned to the Ephesians, would be termed the Epistle to the Laodiceans. Each book would be divided into sections and paragraphs, according to the nature of its contents; the ordinary division into chapters and verses being merely indicated, for the convenience of reference, in the margin. The subdivision of all the books would be founded on a close and critical analysis, and that of the four gospels would be in accordance with a well-constructed harmony.

The leading principle of the version would be to represent the meaning and style of the original, as faithfully as possible, in a popular English form, such as might be generally acceptable and understood. A good translation is neither a paraphrase, nor a commentary; although, for the sake of perspicuity and impression, it may sometimes to a small extent assume the one or the other of those characters. Plain Saxon English, as at present spoken, should be preferred; and, with the exception of some expressions which are vulgar, pedantic, or obsolete, a large portion of the terms and phrases employed in the authorized version would be available for an improved one. Whilst, however, the style of biblical translation should be studiously adapted to the capacity of the humbler classes, who constitute the great majority of mankind, a low and degraded style should be equally avoided, and the popular mind should, by suitable instruction, be in some degree raised towards the dignity of the sacred originals. The natural tendency of revealed religion to promote universal education, which is thus and otherwise manifested, affords a strong evidence of its beneficent character, and divine origin. In the execution of this task, the Scriptures should be treated with profound, but not superstitious reverence. Nothing should be materially added, subtracted, or altered. There should be no sacrifice of sense to ornament, no attempt at amplification, suppression, or embellishment; to which, indeed, a somewhat bald and literal version, such as occurs in several parts of the original New Testament, would be far preferable. Many Greek and Hebrew idioms are happily either indigenous, or naturalized in the English language; but such as when exactly rendered appear uncouth, or scarcely intelligible, should be exchanged for the nearest corresponding native phrases, those words being in all cases considered the best which, under the given circumstances, best express the sense. A good translation must, however, be close as well as plain; and should therefore represent, as accurately as possible, not only the sense, but also the various modes and qualities of style employed in the original books. Amongst the modes of style, besides the distinction of poetry and prose, may be mentioned the narrative, dramatic, proverbial, argumentative, devotional, &c.; amongst the qualities of style, the simple, elevated, pathetic, desultory, elaborate, &c. The tone of mind and feeling evinced by the inspired authors, and their disposition in different cases either to express, or reserve their sentiments concerning the matters on which they treat, should likewise be carefully exhibited.

In reference to the minor details of biblical translation, a judicious use of particles may be noticed as highly important. Several of those which, although appropriate in Greek or Hebrew, would be unmeaning or superfluous in English, must be omitted; whilst, for the sake of emphasis and explanation, additional ones must occasionally be introduced. A critical attention to particles is chiefly requisite in the Epistles

which perhaps stand more in need of correction of this kind than any other portion of the New Testament. Suitable rules must, also, be adopted for expressing the names of persons, places, offices, professions, sects, parties, weights, measures, coins, &c.; in which, as well as in other special cases, foreign and technical terms must sometimes be admitted in the text, and explained in a glossary, or in notes. Another set of rules would be necessary to settle the punctuation, including not only the ordinary stops, but also parentheses, hyphens, inverted commas, marks of interrogation, admiration, &c.; which, together with supplemental words inclosed in brackets, are, when skilfully employed, of great service in elucidating the sense. Finally, as auxiliaries to a good translation, a few short notes, references, explanations, &c., might be inserted at the foot of the page, and more extended ones, with tables, indexes, &c., at the end of the volume. Instead of the running titles, headings of chapters, &c., often introduced, and not always commendable, a short summary, or analysis, chiefly deduced from the sacred books themselves, might with much advantage be prefixed to each; and a separate manual, containing fuller information on all important points, and such practical directions as might assist the ordinary reader in studying and interpreting the Scriptures for himself, would form a useful, although not indispensable appendage.

Some persons may, perhaps, be of opinion that the plan above proposed has been superseded by the improved edition of the common version, mentioned at the commencement of these remarks. To the worthy author of that edition whose indefatigable exertions, continued during more than thirty years amidst the toils and anxieties of an arduous profession, have produced so valuable an accession to biblical literature, the highest praise is deservedly due; and, in the prosecution of the work here contemplated, that version, with many others, both English and foreign, should no doubt be diligently consulted. It must nevertheless be affirmed that, in order to render such a work as perfect as possible, and thereby to secure its general and permanent adoption, the religious community ought to have satisfactory proof that it is founded on the surest principles, and that those principles have been strictly observed. For this purpose, nothing seems better adapted than the extensive union, the systematic preparation, and the cautious progress, suggested in the plan now recommended. If executed with energy and discretion, the task would probably be found, not only highly interesting and important, but also comparatively easy; since by so large a combination of biblical students the necessary resources, both intellectual and pecuniary, might be abundantly supplied. In a well-conducted magazine all the scattered elements of scriptural translation would be collected and arranged; and many excellent materials, otherwise liable to be lost or forgotten, would be preserved and rendered available. Nor would it be so difficult as some may suppose, amongst

a numerous body of critics, to obtain a sufficient degree of harmony and unanimity. A perfect agreement on all points could not, of course, be expected, but in the general conclusions resulting from established facts, and correct reasonings, the majority would, it may be hoped, readily concur. The inveterate prejudices and obliquities of a few would necessarily be overruled; and for the fair acknowledgment of such difficulties or discrepancies as might ultimately remain unsettled, adequate provision would be afforded by technical terms, marginal readings, and appended notes.

If by a thoroughly revised English version of the Scriptures, thus accomplished, they were relieved from the encumbrances and imperfections under which they now labour, and exhibited in a form more accordant with their native dignity and beauty, the result would be one of no inconsiderable value; since, in proportion as their momentous truths are more clearly displayed, they may reasonably be expected, under the divine blessing, to exert a more powerful and salutary influence over the understandings and affections of mankind.

London, Oct. 1841.

W. S.

FRAGMENTS OF PURITAN HISTORY.

No. X.

(Resumed from page 698.)

KING James I., when King of Scotland, presented a petition to Queen Elizabeth, in behalf of Mr. Udal, Mr. Cartwright, and other Puritan ministers confined in prison;* and, from his reiterated professions and declarations, it would be naturally inferred, that he was favourably disposed towards the persecuted in the reign of his predecessor. His Majesty, however, changed his principles when he changed his residence; and had no sooner arrived in England, than he adopted his favourite notions of high prerogative, and manifested a spirit of open hostility against his conscientious Puritan subjects. James, in imitation of Elizabeth, treated the parliament with uncereemonious and overbearing despotism; the truth of which is sufficiently established by numerous well-authenticated facts; but we shall only select his haughty reply to the petition of the House of Commons. The Commons approached his Majesty with the utmost reverence, styling him "most mighty and gracious sovereign," and "the careful nurse of the church." The representative body then humbly supplicated,

"That the bishops might by his highness be commanded to use all good means in their power, as well for easing the church of the ignorant curates and ministers already crept in, as also to keep the doors of the church better closed against the

* Fuller's Church Hist. b. ix. p. 203.

entry of the like hereafter; and that the same course be taken touching ministers, scandalous and offensive in life, whose iniquity was not only a stain to their calling, but also a blot on their religion. That non-residence, which had been condemned in the most superstitious ages, and by the convocation in the time of the late queen was acknowledged as odious to the faithful, and injurious to the church of God; and that by all lawful means they might be punished and reformed. That his Majesty would publish his firm and constant resolution never to prefer to church dignities such as had lived in that pernicious course of the church, holding them unworthy to be made rulers. And that dispensations for pluralities and commendams might be restrained, as being necessary efficient of the pernicious sin of non-residence, and a great means of introducing ignorant and unfit ministers."*

His Majesty, in answer to this petition, clearly exhibited the spirit and principles by which he was governed; and James, assuming his wonted lofty tone, authoritatively dictated to the Commons in parliament, on what subjects they should, and on which they should not deliberate during the sitting of their house. The reader may be somewhat amused by the perusal of a portion of the royal document, as here inserted:—

"Since I perceive by your petition, that my last speech unto you about matters of religion, hath so little opened your understandings, as not only you now move me again in those very points which I directly discharged you from meddling with, for the various reasons then alleged by me, but you are even come to that pitch of forgetfulness, as in the very first words of your petition to allege my command for your warrant to enter into consultation upon courses of that nature; whereas by the plain contrary, I not only directly discharged you to meddle any further in those points, and did especially name unto you such points as I would have you to consult upon, but also ordained that your consultation upon those points that I named unto you, should not be brought into your house, but by a private conference of some few of your number, joined with some few of the upper house. Therefore, in consideration hereof, and that my former travails and reasons have so little prevailed with you, I can give no other answer to your petition, than by repeating shortly those reasons that I formerly alleged; to wit, that a settled order in a settled church, must either be uniformly obeyed without any exception, or else the dispensing therewith to certain particular persons, cannot but surely promise a confusion of the whole state of the church. For these ceremonies are either indifferent, or else against Scripture, and not indifferent. If they be not indifferent, then are all the members of the conformable church of England *heretics*, and I that maintain them am the *arch-heretic*. Whenever any man alive is able by word or writing to prove those ceremonies to be contrary to the word of God, then I shall be content for my part to make a public recantation. And if they be indifferent, as surely they are, then can it not be denied that these painful and profitable ministers, by disobedience to the king's authority, and the ordinances of a settled church in indifferent things, do prove themselves to be nothing else indeed but seditious schismatics: and, therefore, my counsel is, that hereafter you meddle only in such things as are within the reach of your knowledge and intellect."†

The ruling prelates furnished satisfactory evidence, that they were the degraded tools, and the disgusting flatterers, of the infatuated

* Cotton's MSS. Titus, F. vol. iv. p. 167.

† Cotton's MSS. Titus, F. vol. iv. p. 169.

monarch, whom Burnet denominates "a pedant without true judgment," and "the scorn of the age."* The prelatical admirers of James, as might be expected, cherished the spirit and principles of their royal master. The king, presently after his accession, made Dr. Richard Bancroft, Archbishop of Canterbury; who was the first that defended the divine right of episcopacy, and who, being placed at the head of ecclesiastical affairs, rigorously enforced the observance of ecclesiastical ceremonies, and treated, with wanton severity, those who refused submission to his despotic proceedings. Bishop Kennet styles him, "a sturdy piece;" who persecuted the Puritans with "rigour, severity, and wrath." He enforced canonical subscription, and the observance of ceremonies, on all the ministers of Christ, and made no abatement for difference of opinion, or scruples of conscience.† The high-commission, with Bancroft at its head, swelled into a monstrous grievance; and every man was forced to conform to the Episcopal church, and sacrifice his principles, or relinquish his safety. This was the touchstone, to try whether men were current; and if they received not the impressions attempted to be made upon them, they were beaten out, or they could not pass. "This," adds the learned prelate, "was the beginning of that mischief, which, when it was fully ripe, made such a bloody tincture in both kingdoms, as will never be got out of the bishops' lawn sleeves."‡

Sir Dudley Carlton informed Sir Ralph Winwood, that "the poor Puritan ministers were *ferreted out in all corners*; some were suspended, others deprived of their livings, and lecturers silenced." The Bishop of London, it ought to be observed, suspended or deprived all who refused submission; by which, it is added, "he won himself great commendations of *gravity, wisdom, learning, mildness, and temperance*; and, indeed, was held every way the most sufficient man of that coat." Sir Edward Montague, Sir Richard and Sir Valentine Knightly, for having subscribed a petition to the king, in behalf of the suffering ministers of Northamptonshire, were convened before his majesty's council, and informed that their conduct "tended to sedition, and was little less than treason!" Sir Francis Hastings was also convened, and expelled from his lieutenancy, and office of justice of peace.||

These exorbitant measures forced scrupulous ministers to forsake their beloved country, and seek an asylum in Holland; where great numbers had been driven by the severities of the preceding reign, and where they enjoyed the blessing of religious freedom. When torn from their livings, and driven from their homes, their opinions, as might be expected, were slanderously misrepresented; but, as Christian patriots,

* Burnet's Times, vol. i. p. 17.

† Collier's Eccl. Hist., vol. ii. p. 687.

‡ Kennet's Hist. vol. ii. p. 665, 682.

|| Winwood's Memorials, vol. ii. p. 48, 49.

they resorted to the agency of the press in defence of their principles. This course Archbishop Bancroft could not endure; and they were not allowed to enjoy peace and the common rights of subjects, even in a foreign land! Bancroft, therefore, to effect his purpose, addressed the following letter, dated February 9, 1605, to Sir Ralph Winwood, ambassador at the Hague:—

“After my hearty salutations—

“I suppose it is not unknown to you, that sundry factious and schismatical persons, who have cut themselves off from the communion of our church, and are thereupon departed out of the land, have planted themselves in divers towns of the Low Countries; where they have liberty, without impeachment or contradiction, to publish in print many dangerous books and pamphlets in English, to the maintenance of such their anabaptistical opinions, and to the slander of the ecclesiastical government here in England. Which their insolency being lately made known to his majesty, he willed me to give notice thereof unto Sir Noell Caron, that he might write unto the States for redress of the same; which he hath accordingly done, and thereunto expected their answer. Wherefore, understanding that there are certain books of this sort now presently in hand to be printed at Amsterdam, I thought good to write unto you, wishing you heartily to take notice of his majesty's pleasure so signified by me to Sir Noell Caron; and accordingly thereunto to deal with the States, not only for the stay of the said books in Amsterdam, but likewise for the suppressing and restraining of all other such English books, which shall be at any time hereafter offered to be printed, in any of the cities or towns under their government. Your careful endeavours herein, whereof I make no doubt, will be very acceptable to his majesty; who tendereth nothing more than the preservation of the peace of the church established within this realm, which those unquiet spirits labour by all means to disturb. And so I commit you to the tuition of Almighty God.

“Your loving friend,

“R. CANT.”*

Archbishop Bancroft was not alone in this unhallowed work. Abbot, his successor, who, compared with him, was a prelate of much greater piety, and far less intolerance, betrayed too strong a propensity to tread in his steps. This will appear from the case of the celebrated Dr. Ames, who, being silenced from his ministry, and forced to leave this country, fled to Holland, where he was highly esteemed for his learning and piety, and had a gratifying prospect of usefulness in the ministration of the Gospel. Notwithstanding his unblemished character, and distinguished abilities, the English prelates having forbidden his preaching in England, would not allow him to preach in Holland, how flattering soever were his prospects; since he had published a treatise offensive to the English hierarchy! To put a stop, therefore, to his preaching in Holland, Archbishop Abbot addressed the following letter to Sir Ralph Winwood, dated March 12, 1611:—

“My Lord Ambassador—

“I have written to Sir Horatio Vere, touching the English preacher at the Hague. We know what he was that preceded, and we can less be ignorant what Mr. Ames is;

* Winwood, vol. ii. p. 195.

for by a Latin printed book he hath loaded the church and state of England with a great deal of infamous contumely; so that if he were here amongst us, he would be so far from receiving preferment, that some *exemplary punishment* would be his reward! His majesty hath been advertised how this man is entertained and embraced at the Hague; and how he is a fit person to breed up the captains and soldiers there in mutiny and faction. I therefore hope, that Sir Horatio Vere, having entered into the consideration thereof, will speedily reform this error, and labour to give unto his highness the best satisfaction that he can; and unto this I pray you to yield the best assistance that you may. I wish the removing of him to be as *privately* and as *cleanly* carried as the matter will permit. We are also acquainted with what English preachers are entertained in Zealand, whereunto, in convenient time, we hope to give a remedy here. So commending me to you,

"I rest your very loving friend,

"G. CANT."*

This may appear a remarkable stretch of archiepiscopal power. But Archbishop Laud, who succeeded Abbot, far surpassed either of his predecessors in oppressing those whom he had deprived of the means of subsistence, and driven to seek their bread in a foreign land. Extraordinary as it may seem, this dominant arch-prelate, by his outstretched arm, attempted to force the church of England upon all Englishmen who had fled to Holland, and other places on the continent of Europe. He drew up a number of regulations, which he submitted to his majesty's privy council, declaring—

"That those who reside in the Low Countries, or in any other foreign dominions, shall admit no minister to preach to their company, but such as entirely conform to the church of England, and are recommended by the lords of the council, with the advice of the Archbishops of Canterbury and York. That if any minister or preacher, being his majesty's born subject, shall print, preach, or *converse*, to the disparagement of the doctrine or discipline of the church of England, notice shall be given to the ambassador, and by him to his majesty, that the person offending may be sent home, and answer for his misdemeanours."

The zealous primate did not stop here. He soon after procured an order in council, constraining all Englishmen who had retired to Holland and other places, to observe an exact conformity to the church of England; nor did he fail to make use of this order to the fullest extent. It will be proper to mention one instance, reminding the reader that similar instructions were sent to other places. The archbishop sent Mr. Beaumont, a minister conformable to the Established Church, with the following archiepiscopal charge, to the English residing at Delph, where a goodly number had settled:—

"You are to receive him with all decent and courteous usage, fitting his person and calling, and to allow him the usual ancient stipend. We are further to let you know, that it is his majesty's express command, that both you, the deputy, and all and every other merchant, that is or shall be residing in those parts beyond the seas, do conform themselves to the doctrine and discipline settled in the church of England; and that they frequent the common-prayers with all religious duty and rever-

* Winwood, vol. lii. p. 346.

ence at all times required, as well as they do sermons. That out of your company, you do yearly, about Easter, as the canons prescribe, name two churchwardens, and two sidesmen, who may look to the orders of the church, and give an account according to their office. Mr. Beaumont is here to take notice, that his majesty's express pleasure and command to him is, that he do punctually keep and observe all the orders of the church of England, as they are prescribed in the canons, and the rubrics of the Liturgy. That if any of your company shall show themselves refractory to this ordinance of his majesty, (which we hope will not be) he is to certify the name of any such offender, and his offences, to the *lord bishop of London* for the time being, who is to take order and give remedy accordingly. These letters are to be registered and kept by you, that they who come after may understand the care his majesty hath taken for the well-ordering of your company in church affairs. You are likewise to deliver a copy of these letters to Mr. Beaumont, and to every successor of his respectively, that he and they may know what his majesty expects from them, and be the more inexcusable if they disobey."*

Archbishop Laud, not content with this vast assumption of power, stretched his potent crosier beyond the Atlantic ocean. He accordingly obtained a royal commission, addressed to himself and others, to carry English episcopacy, with her rigorous discipline, to the wilderness of New England, which had been lately planted, and was then planting, at immense toil and expense by the colonists. This commission, having graciously provided for the "ease and tranquillity" of the Puritans in America, authorized the archbishop and his colleagues "to make laws, ordinances, and constitutions for the said colonies;" after which he adds:—

"And for the relief and support of the clergy, and the rule and cure of the souls of the people living in those parts, and for consigning of convenient maintenance unto them by tithes, oblations, and other profits accruing, according to their good discretion, with the advice of two or three bishops, whom they should see fit to call unto their consultations, touching the distribution of such maintenance unto the clergy, and all other matters ecclesiastical; and to inflict punishment upon all offenders or violaters of the constitutions and ordinances, either by imprisonment or other restraint, or by *loss of life or members*, according as the quality of the offence might require."

The commissioners were also authorized to remove all governors of the colonies, and to appoint others in their stead, to punish those whom they considered delinquent, to appoint judges to determine civil causes, and to establish *ecclesiastical courts*, with such powers as by the advice of the Archbishop of Canterbury should seem meet. It ought to be recollected that the colonists, who planted themselves in New England, had sacrificed every thing that was dear to them in their native country, for the sake of enjoying liberty of conscience in the new settlements. But for their *ease and tranquillity*, the very church from which they had fled, with all its frightful terrors, was to be forced upon them, under the penalty of the *loss of life or members*, in every case of resistance!† The archbishop and his colleagues had, how-

* Collier's Eccl. Hist. vol. ii. p. 753, 761. † Christian Spectator, vol. ii. p. 678, 679.

ever, more to do at home than they could accomplish, and the New Englanders not relishing this odious vassalage, the wild and despotic scheme proved an entire failure.

Can you, Mr. Editor, by the most diligent research into the annals of popery, discover more notorious instances of the assumption of undue authority, exhibiting the arrogant spirit of antichrist, than those now enumerated? Are not these proceedings sufficient to rouse the indignation of every sound Protestant? The ecclesiastical jurisdiction of the English prelacy had hitherto been confined within the shores of Britain; but Archbishop Laud would henceforth extend his potent arms to all the cities and towns of Holland, to every company of Englishmen on the continent of Europe, and even to all the Puritan colonies in America! Was not this a forcible indication that Protestant popery existed in the English church? Did not these extraordinary prelatical efforts clearly exhibit, from indubitable facts, that the worst part of popery still remained in the church of England? Shall we, then, conclude, Mr. Editor, that there was a fair prospect of having *Protestant* popes, and a pope at *Lambeth* as well as at Rome?

B. B.

ESSAYS ON THE BOOK OF JOB.—NO. IX.

BY THE REV. RALPH WARDLAW, D.D., GLASGOW.

(Resumed from page 705.)

IN any further papers on this book, it is not my purpose to go on with a regular course of exposition; but rather to select such portions of it for illustration, as may serve to throw light upon the characters of Job's three friends, upon that of Elihu, by whom the human part of the controversy is wound up, upon the further progressive development of Job's own character, and upon that of the Divine Being himself, the principles of whose providence are the subject of difference and debate. Having noticed, therefore, the circumstances that had so wrought upon the spirit of the patriarch—the previously resigned and patient sufferer—as to wring from his bursting heart the bitter imprecations of the day of his birth contained in the third chapter, I pass from any particular or critical examination of the terms in which these imprecations are couched, satisfying myself with one general observation, suggested by the words of Job himself, chap. vi. 26. "Do ye imagine to reprove words, and the speeches of one that is desperate, which are as wind?" He thus cautions against analysing, with minute and searching criticism, the expressions of an overpowering burst of passionate excitement; which, indeed, would be as gross a violation of common sense as of poetical taste. His grief had been suppressed—pent up in his bosom; and, in the circumstances before described, it burst forth with sudden

and appalling impetuosity :—and all is bold abruptness ; not the language of calm and cool reflection, selected and arranged by weight and measure, but that of wild and distracted emotion, which, in the hurry of its utterance, seeks not *fine* words, but *strong* words—seizing instantly on whatever occurs as fitted to convey a vivid sympathy with itself to the hearts of others, without regard to correctness of figure or nicety of adjustment.

Leaving the reader to apply this principle for himself to the contents of the third chapter, I go at once to the reply of Eliphaz. He appears to have been the *senior*, and perhaps might be, in some respects, the *superior*, of the other two : and he takes the lead. The patriarch having spoken in the bitterness of his soul, the opportunity, which we conceive to have been waited for, is immediately seized ; and the spirit of the reply is in full harmony with our previous suppositions.

It has been truly remarked, that in the address of this speaker there is an air of peculiar authority and majesty, by which he is distinguished from both Bildad and Zophar ; each of whom, at the same time, as will hereafter appear, has his special characteristics. The influence, however, of the great general principle respecting providence, held by the three friends in common, which had kept them silent until they might discover the state of Job's mind, is manifest on the very face of Eliphaz's address. It is at once apparent, that it is not the previous speech of the patriarch merely—the impatience discovered in the intemperate expressions of his first burst of desperate anguish—that is the subject of its reproof and expostulation. This he might have rebuked in the spirit of sympathizing tenderness, and in a manner harmonizing with the full flow of friendly affection. But, although he does lay hold of this point, it evidently is not *his aim*. He only makes it introductory to his main subject ; which is the statement and application of the principle referred to—of which we must never lose sight, if we would follow intelligently the course of the controversy.

Suppose a person, in entire ignorance of the subsequent contents of the book, were to read the closing verses of the second chapter, from verse 11 to the end, containing the account of the mutual appointment, the journey, the arrival, the amazement and grief, and the seven days' and seven nights' silence, of Job's three friends, I admit it to be probable, that from that description he would anticipate with a kind of luxurious delight, an interview of genuine and even extraordinary friendship ; a scene to awaken all the sacred sympathies of his bosom : a sufferer greatly needing and ardently longing for consolation, and melting with affectionate gratitude to the kind friends who had come to impart it ; and these friends prepared to pour it into his ear and into his heart—speaking the words, in the true spirit of condolence—vying with each other in finding out, illustrating, and impressing topics of soothing and sustaining influence to an agitated and afflicted soul—try-

ing who would succeed best in winning his mind away from brooding over his accumulated calamities, and settling his spirit in "the peace of God which passeth all understanding." Alas! how opposite to all this the scene which now actually opens, and which continues to the last, not only without softening, but with augmenting acrimony and violence: the hallowed presence of distress converted into an arena of angry and intemperate debate; the spirit of the unhappy sufferer lacerated by unkind insinuations, cruel and groundless suspicions, and cuttingly sarcastic reproaches, and, by such treatment, goaded on to the utterance of unadvised and unwarrantable expressions; and then these very expressions, although provoked and extorted by themselves, each in turn laid hold of as the ground of renewed attack, and fresh vituperation!

In this very spirit does Eliphaz open: "If we assay to commune with thee wilt thou be grieved? But who can withhold himself from speaking? Behold, thou hast instructed many, and thou hast strengthened the weak hands. Thy words have upholden him that was falling; and thou hast strengthened the feeble knees. But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled. Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways?"—Chap. iv. verses 2—6. The speaker was well aware, that what he was about to say was not likely to be palatable. Had he been ready to address directly to Job the words of divine consolation, he would not have required any introductory apology. But the principle he was going to bring forward, and with which, indeed, he starts immediately, was one, he could not but be sensible, must be deeply wounding to his afflicted friend. The question—"Who can withhold himself from speaking?"—is the question, not of sympathy, anxious to know what cordial to administer to the distracted heart. It is not—"Who can refrain from speaking"—when distress so accumulated, so touching, so overwhelming, is before one's eyes? No: but a favourite principle, or theory, was to be defended: and this must be done, though at the expense of the character, the peace, the health, and it might be, the life, of their afflicted friend. And there is a consideration thus suggested, which, unquestionably, these friends are entitled to have stated and urged in their behalf. If Eliphaz, and Bildad, and Zophar, were really and deeply satisfied of the truth and importance of their principle, they might think themselves under an obligation of duty to maintain it, even at the risk and cost of a sacrifice of the claims of friendship. They might have said, *Amicus Job; sed magis amica Veritas*. Even granting them all the benefit of this ground, it could, at all events, be no excuse for the manner in which the defence of their principle was taken up and conducted.

To me it appears, that, under a seeming compliment, there is all the harshness of sarcastic severity, in reference to Job's former character, and the pointed contrast between his counsels to others and his own

behaviour in his adversity: "Behold, thou hast instructed many, &c. *but now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.*" The previous allusion to what he had been, while it wears the aspect of friendly commendation, is meant only to give point and poignancy to the appended reflection on the bitterness of his own grief. A good *comforter*, he insinuates, ought to be a good *sufferer*. Alas! and was Eliphaz not at all sensible that the very intemperance of Job's expressions was the effect of his own failure in the duty of a comforter? Had he imitated the very example which he seems to commend, the patriarch might have been soothed into tranquillity, and so prevented from giving utterance to those desperate imprecations, which are now made the occasion of keen and taunting invective. But instead of the desolate and agonized sufferer finding a comforter such as he himself had been to others, he meets with reserve, and suspicion, and silence, and looks of jealousy, of which the accusatory meaning was but too plainly intelligible, for seven successive days; and this is what pierces and wrings his very heart, and forces from his lips the impassioned language of a disappointed and tortured spirit. And now, instead of any sympathetic allowance being made for that language, it is eagerly laid hold of, and, in terms of severe condemnation, made the introduction to vehement debate. Instead of a cup of soothing and exhilarating cordial, there is given him "vinegar to drink mingled with gall." The very comfort he had administered to others is transmuted into a poison wherein to dip the arrow of reproach against him as a sufferer:

"Not such the strain, when grief attentive hung
On the wise lessons of thy powerful tongue;
Affliction's palsied arm was strung by thee,
The tottering step confirm'd, and feeble knee.
What numbers, in the conflict half subdued,
Aroused to courage, strong in patience stood!
Now, touch'd thyself, and thine the suffering part,
'Mazed and unmann'd, thou faintest with the smart."

SCOTT.

The sixth verse has been variously rendered; but, for the reason already mentioned, I decline entering into verbal criticism. Our own translation, only substituting for the word *fear* the word *piety*, may be detained: "Is not this thy piety, thy confidence, thy hope, and the uprightness of thy ways?"—a form of question full of bitter sarcasm. Is this, then, the amount of all thy professions and appearances of religion? Now these professions and appearances present themselves in their true light. They served well enough for others; they fail thyself: they sufficed for the ease of prosperity; they prove their frailty in the pressure of adversity. It is evidently a taunting insinuation of hypocrisy—of a high character, without the basis of reality.

After this severely sarcastic introduction, Eliphaz proceeds immedi-

ately to the more formal statement of his principle, so incessantly, though under various forms, reiterated afterwards: verses 7—11. In the first of these verses, he makes his appeal to *Job's own* observation, as well as to *general experience*:—"Remember, I pray thee, whoever perished being innocent? or where were the righteous cut off?"—point me out the singular case: where, when, and to whom did the strange and anomalous event happen? In the whole providential administration of the Most High, I challenge its production. In the verse following, he records what *he himself* had marked: "Even as I have seen, they that plough iniquity, and sow wickedness, shall reap the same." We have here an exemplification of the importance, in order to the right understanding of any passage, of considering *the precise sense in which words are used by the speaker*. Taking these words of Eliphaz in *one* sense, they express a momentous scriptural truth; a truth expressed in the same figurative terms in other parts of the Divine word—such as Prov. xxii. 8; Hos. viii. 7; Gal. vi. 7—and frequently in plainer and more literal forms of speech; the truth, namely, that in the end, in "the day of the revelation of the righteous judgment of God," wickedness shall inevitably find its due retribution. Nay, there is a sense, even in regard to the present life, in which the words express a sentiment frequently and in various ways repeated in the book of Proverbs—namely, that wickedness *tends* to temporal suffering and ruin, while integrity, sobriety, and general rectitude of conduct, *tend* to the contrary. But neither of these is the sentiment meant by Eliphaz; and the sentiment which he *does* mean to express, is *not* a truth: that temporal suffering is, in God's providential administration, invariably inflicted on the workers of iniquity, and duly proportioned to the respective measures of their guilt. This is the principle maintained by him and his friends, which was then, as it has been since, and is still at variance with every day's experience, and not less at variance with the plainest dictates of Scripture, as is shown by the ultimate decision of this very controversy. Verses 9—11 are only an exemplification, in lively figures, of the same sentiment. The "lions" are a metaphor for wicked and violent oppressors and ravagers of mankind. The "old lions" are the long experienced and hackneyed in the ways of iniquity and wrong: the "young lions," the "stout lion's whelps," are the youthful and vigorous, who have been brought up to the craft and cruelty of oppression, who follow their example, "trained to catch the prey and to devour men." These, and all similar characters, are here represented as the marked and constant victims of Divine retribution; as "perishing by the blast of God, and consumed by the breath of his nostrils," and that, not only judicially at last, but providentially now. And let the reader observe the inference implied, and intended to be drawn from the premises. The principle is, that they who sow iniquity reap suffering; and the inference intended is *the converse* of this, that they who reap suffering *must have*

shown iniquity. The bearing of this inference on the case of Job was the very thing that cut him to the quick—the conclusion drawn from his sufferings against his character, and from the unwonted amount and severity of his sufferings to the extraordinary displeasure of God, for evils known to him, although from them and from fellow-men in general successfully concealed.

Eliphaz next brings forward a divine communication he had received, and applies the lessons of it to the case in hand: verses 12—21. In simple and impressive sublimity—in awful, horror-moving power, this description stands confessedly unrivalled. The darkness—the stillness—the solitude—the deep slumbers of night—the sudden, startling, thrilling dread, making the bones tremble, and the hair of the flesh stand on end—the gliding of the apparition before eyes that were strained on the darkness—its stopping before him—its mysterious and undefined form—the pause of dead and breathless silence—and the divine solemnity of the oracular utterance—all contribute to inspire a shrinking sympathy with the dread of the narrator. A very considerable proportion of the terrific effect upon our minds arises from our conception of the scene as one of a *human apparition*—a ghost, or spirit of the dead; in which, be the cause what it may, there has always been something specially appalling to men. But we should beware of allowing ourselves to fancy this of Eliphaz a mere *ghost-story*—a phantom either of the dreaming or the waking man's imagination. It was evidently a divine communication; was so understood by Eliphaz: and would, on any other supposition, have been of no value whatever to his argument. It bore resemblance to the visions of the prophets: Num. xii. 6. It is not introduced merely *for effect*, but *as an oracle*. This seems implied in the style of expression—"A word was secretly brought unto me;" this term being frequently used for the communications made to those "holy men of God who spoke as they were moved by the Holy Spirit." Eliphaz was a worshipper and servant of the true God; and was, in all probability, occasionally at least, the recipient of supernatural instructions—similar to those described by Balaam in Num. xxiv. 4, &c. Eliphaz, in conformity to that description, was not himself asleep. It was a *vision*, not a *dream*.

The *spirit*, in this vision, might, in all likelihood, be an *angelic spirit*. The word is used by itself, as here, for an evil angel, in 1 Kings xxii. 21. Only in the present instance, the same defined and distinctly visible appearance was not assumed as on other occasions; but a luminous, undefined, fitting form. The *fear* of Eliphaz does not at all warrant the inference of his never having had any divine communications but then. The appearance might, indeed, be of a kind new to him; but even if it was not, his fear was far from singular. All the prophets describe themselves as affected in a similar way. Gen. xv. 12; Dan. x. 8., &c. &c.

By some, however, it ought to be mentioned, an entirely different view is taken of the meaning of the word rendered in our translation—"a spirit." They translate it *a wind*. Thus Heath, "Then a wind passed swiftly over my face." This translator, however, makes the rest of the passage, as others do, describe a spectre. But Scott (not the commentator, but the poetical translator of Job) says, "The translation should probably be, On a sudden a glorious appearance presented itself before my eyes; but I discerned not the form thereof: that is, he could not perceive that the appearance had any determined shape. It was probably *a cloud of light*." He too conceives that the word for *spirit* should be rendered *wind*; a rushing wind and a dazzling luminous appearance being two of the accompaniments of divine communications. And he enumerates the attendant circumstances as being—the darkness of the night, the whirlwind, the sudden stillness, the burst of glory, and the awful void, that had, by their nature, and by the order of their succession, so overpowering an effect upon the imagination:

"Fear seized my soul; the hand of horror strook
My shuddering flesh, and every member shook:—
For a strong wind, with rushing fury, pass'd,
So near, so loud, blast whirling after blast,
That my hair started at each stiffening pore,
And stood erect.—At once the wild uproar
Was hush'd: a presence burst upon my sight,
(I saw no shape) in majesty of light;
Voice follow'd, and celestial accents broke,
Which in these terms their awful dictates spoke."

—I merely mention this. It is the interpretation of a superior critic, of sound judgment and good taste; but, for different reasons, I greatly prefer the other.

Observe now the *communication itself*: verses 17—21. The principal lessons contained in it are—the unimpeachable rectitude of God; the imperfection and corruption of man; the consequent justice of God in his sufferings; and the impiety and presumption of a creature, in venturing to arraign or find fault with any of the divine dispensations. All complaint supposes the party complaining *injured*. Job had uttered complaint. He had expressed himself in terms which Eliphaz interprets into unbecoming querulousness and dissatisfaction, and impeachment of the divine ruler's procedure: as in chap. iii. 20, &c.

It is not uncommon in controversy, to find men introducing, with all solemnity, truths which nobody questions, in such connexions and in such a manner as to convey the impression of their *being* questioned, and even denied by the speaker's opponent. Surely the afflicted patriarch, whose unqualified expressions we would not justify, would not have hesitated to give his full assent to the truth implied in the questions of the oracle—"Shall mortal man be more just than God?"

shall a man be more pure than his Maker?" Yet the introduction of this oracle, (which probably Job's speech brought to his recollection) was calculated and designed to convey the idea that the mind of the patriarch was denying or doubting this truth. The oracle most justly reproves the impiety, on the part of a creature and a sinner, of all arraignment of the dealings of the High and Holy One. But, while the sentiment conveyed is just, the *personal application* of it, meant to be implied, was far from being so.

The sentiment expressed by Eliphaz—the untainted, independent, immutable purity of the Godhead—is conveyed in terms of loftiness worthy of the theme: verse 18—"Behold he put no trust in his servants; and his angels he charged with folly." So stand his words in our received version—in the *past tense*; from which it would appear as if the translator understood the reference to be to the defection of the angels that "kept not their first estate." Most translators, however, if I mistake not, prefer the *present*. "Behold he cannot confide in his servants, and chargeth his angels with default"—*Goode*. "Behold he putteth no confidence in his servants; and in his angels he discerneth folly"—*Heath*.

"Lo! he discerns—discern'd by him alone—
Spots in the sanctities around the throne;
Nor trusts his noble ministers of flame
To yield him service unalloy'd with blame."—*SCOTT*.

—And this is probably the true meaning. Our translation may express strongly, by exemplification from the highest order of holy intelligences of whose existence we have any knowledge, the necessary *defectibility* of all created natures, in contrast with the divine: but the others contain a much more vivid and lofty expression of the underived and unrivalled purity of that Being who is "light, and in whom is no darkness at all:" and indeed, not of his purity alone, but of his knowledge, and wisdom, and all imaginable excellencies. The holiest and the wisest of creatures unless confirmed by divine sovereignty, is still a being into whose mind the thought of folly and sin may find admission; and whose holiness and wisdom are, at the best, but a faint and dim reflection of the attributes in Deity whence they are derived: so that, comparatively, the holiness is impurity, and the wisdom folly. The term used is not sufficiently strong for the proud rebellion of the fallen angels: and the corresponding language of the same speaker in another place—chap. xv. 15—confirms the interpretation given: "Behold he putteth no trust in his saints; yea, the heavens are not clean in his sight."

That the reference is to the *holy* angels, appears from the style of comparison which immediately follows—verse 19: "How much less in them that dwell in houses of clay, whose foundation is in the dust, who are crushed before the moth!" But of this and the two following verses, descriptive of the weakness, the transitoriness, and the unsatis-

factory end, of the children of men in general, I must leave the impression to take hold of the reader's mind, without lengthening this already too long article by minute analysis.

For a similar reason I shall leave a number of reflections which naturally suggest themselves, till the remainder of this first address of Eliphaz has been glanced at; and close for the present with a few sentences on a point of some importance in regard to the use we make of this portion of Scripture—I mean, the book of Job: the point namely, *what degree of authority we are to attach to the speeches of Job's friends*. It is a truth, that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness"—2 Tim. iii. 16. Yet it is self-evident, that we must not take for granted, as truth, whatever is found within the limits of the Bible, by whomsoever spoken. For in that case, the *first lie* itself would come in with a claim upon our faith. We know for certain, from the recorded issue of the controversy, that the general principle maintained by Job's friends was erroneous. Were we, then, to adopt all they say as truth, we should go widely astray. We should "believe a lie." But they do speak much truth; and important truth too. Paul quotes from Eliphaz. Compare Job v. 13 with 1 Cor. iii. 19. The sentiment quoted is thus sanctioned as a just one. It is one, indeed, in harmony with many other parts of the inspired record. Here, then, lies our obvious duty. If they were wrong in the principle maintained by them, we require to be on our guard even in respect to what they advance in support of it. There may be much truth blended with error, much fact with mistaken deductions from it; premises which cannot be questioned with conclusions altogether fallacious. It becomes necessary therefore that we take "the shovel and the fan," and subject their speeches to a careful "winnowing." We must bring what they say to the test of other parts of the inspired volume, receiving what agrees, and rejecting what differs. There are two ways of imparting truth to us in the Bible. When God speaks directly to us by his inspired servants, *all is truth*, and to be received, when duly understood, with implicit faith. But in such a case as the one before us, we must distinguish between the *general scope or design of the book*, and the *particular sentiments introduced in the course of the discussion*. The design of the book is, the establishment of a great general principle. That principle, therefore, it should be our special aim to ascertain correctly, and to fix in our minds as one of the "things most surely believed among us." But the establishment of this principle is here the result of a controversy, in which opposite sides are taken, and in which one of the parties does not "speak concerning God the thing that is right." It would obviously, therefore, be wrong, to take a text from any of the speeches, either of Job or of his friends, assuming its abstract truth, without first *testing* it, both by the general principle of

the book and by its agreement with the rest of Scripture. And hence the proper object of an exposition of the book should be, not to explain and enforce all the particular sentiments, but to give a general and clear view of the course and scope of the dialogue, the connexion of its parts, the way in which the speeches arise successively out of each other, and the relation of the whole, in its progress, to the general conclusion.

REV. F. W. GOTCH'S REJOINDER TO DR. HENDERSON.

TO THE EDITOR OF THE CONGREGATIONAL MAGAZINE.

DEAR SIR,—I avail myself of your permission, to make a few remarks on Dr. Henderson's review of my pamphlet on the renderings of the word βαπτίζω, which appeared in your Magazine for May. It will not be improper for me to state, that the length of time which has elapsed between the appearance of that review and the present observations, is owing, as you are aware, to accidental circumstances, over which I had no control.

I cannot but express my satisfaction at finding, that in Dr. Henderson's judgment, I have not, though freely commenting on the statements he had made, been led, as is too often the case, into a strain of remark calculated rather to wound the feelings of an opponent, than to effect any good by the discovery of truth. Two or three observations, however, I feel it desirable to make, in order to set myself right, with those of your readers, who take their views of the controversy from Dr. H.'s animadversions.

The first point is altogether a personal one. I had hoped that I had sufficiently guarded against my "Examination" being esteemed a defence the Bible Translation Society, and I was therefore sorry to find that Dr. H. seemed to identify my pamphlet with that society. "It does appear to me," he says, "after a careful and impartial perusal of Mr. Gotch's 'Examination,' that he has effected little in refutation of the statements originally put forth in these pages, or in justification of the steps adopted by some of the leading members of the denomination to which he belongs." I am not now at all concerned to state my opinion of the society referred to. I merely wish to repeat what I have said in the pamphlet, that it was no part of my design "to support or vindicate by an *ex-parte* statement the movements of any particular section of the Christian church;" that my object was "to ascertain the truth, not to further the views of any party."

In speaking of the Arabic versions, Dr. Henderson has misquoted what I have said, and given the meanings of the verb *ghasala*, a word which is not used in the Polyglot to signify Christian baptism, to the verb *tsabagha*, which is very frequently employed for this purpose.

This oversight is the more remarkable, as the quotation which Dr. H. gives, had a special reference to his own letter, where the same meanings of the former word are partially given. In regard to the latter word, I may be allowed, without entering into the general controversy, to point out the manifest inconsistency between Dr. H.'s statements of its meaning in Arabic and in Syriac. I feel sure that Dr. H. will admit that it is the same word in both languages. In Arabic, however, where it is used to translate *ṣarrīḡa*, Dr. H. gives the meaning, "*wet, moisten, stain.*" In Syriac, where it is not so used, he relies upon the fact of its never being thus employed, as proof that the Syriac translator did not intend to express *dipping*. If he had, Dr. H. considers that this very word would have been employed. Both positions surely cannot be maintained.

With respect to the German and other cognate languages, Dr. H. appears to have overlooked the remarks which I made on the use of such phrases as "*mit wasser taufen*" to baptize with water. Dr. H. says, "I still maintain, without fear of contradiction, that '*mit wasser taufen*,' &c. mean to baptize *with*, not to dip *in* water." A reader of the review would be led to think that I had controverted this statement, whereas, pp. 39, 40 of the pamphlet, I have expressly said, that "the translators join the verb with a preposition not applicable to immersion, and have shown in what way this usage arose." My explanation remains quite unaffected by Dr. Henderson's renewed assertion.

I have no intention of commenting on the whole review, and have only further to say, with all deference and every feeling of respect to Dr. H., that I do not see any reason for altering the opinions I have expressed in my pamphlet. Being still convinced of the correctness of my conclusions, it seems not unreasonable to request those of your readers who feel an interest in the question, not to take either Dr. Henderson's statements or mine upon trust, but to examine both fairly, if they would ascertain the truth.

Thanking you for your kindness in allowing me to make these observations, I now take my leave (I hope a final one) of the controversy, and remain,

Yours very sincerely,

Bozmoor, Sept. 14, 1841.

F. W. GORCH.

ON THE WORSHIP OF THE SON OF GOD.

TO THE EDITOR OF THE CONGREGATIONAL MAGAZINE.

MY DEAR SIR,—Will you allow me to speak a word, through your readers, upon the importance of worshipping the Son of God? This subject appears to me a wide one; upon which, therefore, I may hereafter trouble you. I will confine my observations, at present, to one

point; or rather to a few thoughts connected with one word in the Greek New Testament, often occurring—προσκυνῶν, "to worship."

The appeal may be made with certainty of effect to all who love the Lord Jesus Christ, that they would not be satisfied with manifesting to him the same conduct, in any one point, as it would be right to observe towards the devil. This person it is deemed by them religious to oppose to the uttermost. Far from denying to him the possession of great and sleepless powers, they are yet very far from granting to him the right to be worshipped. It is characteristic of heathen men that they sacrifice to devils and not to God; but to Christians it belongs to sacrifice to God, and not to the devil. The object of this personage in tempting men, is to take away their homage from the living God, and to concentrate it upon himself. The aim of all who love our Lord Jesus Christ in sincerity, is to resist the devil and to draw nigh to God. Strange, indeed, would it be, if the same conduct were proper to be manifested to the *Saviour* and to the *destroyer* of the human family; to him who came down from heaven that he might give life unto the world, and to him who was cast out of heaven for having brought into the world sin and death; to him who, from the state of the Creator, condescended to come into the form of a bondman, that he might bring a whole race of bondmen into the glorious freedom of the children of God; and to him who, being one of the most exalted of God's creatures, became by transgression, a rebel; induced an innumerable multitude beside, of his own nature, to become rebellious; and then associated them all with himself to bring about the endless ruin of the whole family of man! To worship this creature—this Satan—adversary—devil—slanderer—dragon—serpent—old serpent—mankiller—liar—liar and mankiller from the beginning—deceiver of the whole world—must be the deepest infatuation into which the nature of man can be plunged! Such worship, however, this chief of the fallen angels sought for himself, when Jesus Christ was upon the earth, through the medium of the word, προσκυνῶν. From Jesus Christ, as the representative of the human family restored, did the adversary of God and man attempt to obtain this worship, which, however, the Son of Man with indignation and triumph, refused him; avowing that such worship as is intended by the term προσκυνῶν belongs of right to the Lord God of man, and to him only. Now, in many ways and in many Scriptures, has Jesus himself *claimed* from man that very worship of which the idea is contained in the above-named word; and if we refuse supreme worship to the Lord Jesus Christ, we just place him upon the same footing as it is right for us, in imitation of his example, and believing in his power, to place the devil. It is right to say to the angel that tries men—No; I must not worship thee; because I ought to worship the Lord my God; and thou, Satan, art not my Lord and God. But is it not right, O thou believer in Jesus, though thy believing may not be greater than that of Thomas, to say, I

must and will worship thee, O my Saviour ; because I have been taught to worship and serve only my Lord and my God, and because my Lord and my God art thou ?

Moreover, with confidence may every believer in the Son of God be appealed to, as to his unwillingness to place his Saviour in the same condition of dependence as *that* occupied by his servants, the creations of his own power. They can perceive, indeed, a great difference between common and inspired men. They would not rank Peter, John, Paul, with any of the ordinary ministers who have in any age succeeded them. But still less would they assign the same position in the Scriptures to those apostles, or even to the holy angels of heaven themselves, as to him beneath whom are placed not only the ministers of his church on earth, but also all angels, principalities, and powers. Right, undoubtedly, it were for one of those men to say, "Sirs, why do ye these things, seeing that we are men of like passions with you, who have been sent to command you to turn from these vanities, and to serve the living God ?"—for another to bid Cornelius, the heathen centurion, when he would have worshipped Peter, opening, for the first time, the door of believing in Christ for salvation to the heathen world, "Stand up, for I myself also am a man,"—and for the angel who showed the great revelations of the last part of God's word to John, to say to that enraptured evangelist and apostle, "See thou do not worship me : because I am thy fellow-servant : but worship God"—all this was right, and faithful, and true. But then for any person to act towards Jesus Christ, as if he were no more than Peter, or John, or Paul, or a created angel ; when the New Testament is full of the teaching that he is the Lord of all flesh both of the dead and of the living, as well as of demons, angels, and men, would be no less than for that man to awaken against himself all those degrees of power, or rather all that power which is beyond degree, whereby the Lord Jesus Christ has in life, manifestation, doing, suffering, atonement, resurrection, righteousness—in all things, become pre-eminent. You, Christian, will not, by refusing habitual worship to the Son of God, lower him to the same ground as Paul, who, with all his gifts, was not crucified for you ; nor as the created angels, to whom, with all their powers, *that* world has not been subordinated, even as to direct ministration, of which Jesus Christ is the Author, King, and Lord. Would you distinguish him from those his creatures, exalted as they confessedly are ? To *worship* him is the chief, if not the only way. Peter durst not receive the act indicated by *προσκυνῆναι*, nor Paul, nor one of the high angels ;—they all refused, on the ground that they were not worthy, because no more than creatures. But did the Son of God ever refuse ? On the other hand this supreme worship, contained in "*προσκυνῆναι*," was many a time given him when in his humiliation, and he both received it, and applauded the worshippers.

What then can be more clear than the duty marked out for the

friends of the Redeemer of the world? As the Son of Man, he refused worship to Satan when tempting him to it in the wilderness, on the ground that it was right to be given to the Lord God of man only; yet, a very little while afterward, Christ himself received from men the very same act, often given to him; given under the same word; not only without rebuking the worshippers as if idolaters, but praising them as believers. Whilst the faithful servants of Jesus most strenuously cast from *themselves* this worship when offered; because, in the giver, it would be idolatry—in the receiver, sacrilege—on the other hand, the greatest of all the inspired apostles, when speaking about the conduct of the greatest of all created tribes towards the Son of God, even when manifested in the form of man, declares, on the authority of the Old, and in the spirit of the New Testament, that "*When the Father bringeth in again the first-begotten into the world, he saith, 'And let all the angels of God worship him.'*" Surely if it is the duty of all the angels of God to worship the Son of God, ever since he was brought into the world as the first-begotten Son of the Father—it must be *a fortiori* the duty of all the sons of men to worship him.

I am, my dear Sir, yours, &c.

G. BARROW KIDD.

P. S.—Permit me to mention one error of the press in my letter inserted in your Magazine of last year? About the middle of the first page of the letter, the expression, "*pray unto,*" should be "*pry into.*"

QUERIES RESPECTING THE RULING POWER OF CHRISTIAN PASTORS.

TO THE EDITOR OF THE CONGREGATIONAL MAGAZINE.

DEAR SIR,—You are aware that, in the government of churches, the vain assumptions of man are sometimes substituted for the authority of Jesus Christ. This dangerous practice, fraught with incalculable mischief, constitutes a prominent feature in all established churches; but the evil can hardly exist in dissenting communions, except where our principles are abused or misunderstood. I find, however, that some of my Congregational brethren openly maintain, that no body of Christians can be formed into a Christian church, without the presence and assistance of a Christian pastor; avowing also that Christian pastors are *governors* of their respective churches. In assuming this magisterial position, I do not accuse them of intending to subvert the liberties of the people, as "*lords over God's heritage;*" nor of aiming to usurp the regal office of Jesus Christ; nor of attempting to set up a new species of apostolical successionism: yet I am under fearful

apprehension, that while such avowals place the pastoral office in extreme jeopardy, they appear to involve important principles, connected with practical results of the greatest moment, especially in relation to the purity and prosperity of Christian churches. For the purpose of eliciting satisfactory information, I wish to offer, by your permission, the following queries for insertion in your valuable Magazine :

Are Christian pastors invested with authority to *govern* the churches of Jesus Christ ?

If they be so invested, how and to what extent is that government to be exercised ?

I cannot help indulging the hope, that some of your able correspondents will feel sufficiently interested in the subject here brought before them, so as to supply your pages with a satisfactory answer to these important inquiries. No one, I think, will doubt, that the discussion will be not only interesting to your readers, but acceptable to God, and highly beneficial to the pastors and churches of Jesus Christ.

I am yours,

AN OBSERVER.

"WHY DOST THOU LOVE THOSE SHINING ORBS?"

SAY, dost thou love the starry throng,
As silently they shine ?
And does thy joy break out in song,
As oftentimes as mine ?

Why dost thou love those shining orbs ?
Why fondly at them gaze ?
What is it that thy soul absorbs,
Joy, rapture, or amaze ?

Art thou a sailor bold and free,
Riding the foaming wave ?
And have they often guided thee,
Thy own lov'd bark to save ?

Or dost thou read them as a book,
Wherein to see thy fate ?
Or gaze with scientific look,
To muse and calculate ?

Art thou a captive ? Do they peep
Into thy gloomy cell ;
And dost thou sadly sit and weep,
Whilst of past joys they tell ?

Art thou a lover ? Thy loved one,
So faithful and so true,
May far away from thee be gone,
Yet gaze upon them too.

Do such like reasons make thee love
Those glorious worlds of light ?
I have a reason far above
Thy fancy's boldest flight :

I gaze upon them as they shine,
And watch the meteors fall ;
I think, and oh, what joy is mine,
" My Father made them all !"

J. R.

REVIEWS.

Nugæ Literariæ: Prose and Verse. By the Rev. Richard Winter Hamilton, Minister of Belgrave Chapel, Leeds. 8vo. pp. 586. 1841. London: Hamilton & Co.

NUGÆ! *Trifles!* But greatly will they be mistaken who expect to find in this volume the diversion of idle hours! Here is nothing for sentimentalism, or voluptuous indolence. The mind must be braced, and all its powers called into exercise, ere these pages can be profitably studied; and then there will be a rich reward in the intellectual gratification which will be afforded. The very titles of the several papers will startle the indolent, but will quicken and sharpen the faculties of the studious. The perusal of the papers themselves will task even disciplined powers, and will lay under requisition the most enlarged information. Extensive and recondite research, profound speculation, elaborate disquisition, learned criticism, keen and witty satire, may all be found in these pages. Now, we have philosophy taking the range of the whole human race, and now adjusting some nice question of individual identity. Now, the grand outlines of universal history are boldly sketched, and presently we meet with the minute details of ancient games. Language is traced to its common origin, its idiomatic forms are unravelled, and its dialects are curiously explored, and made subsidiary to history and philosophy. Criticism ranges from Greece to Britain,—guaging the powers of Æschylus, luxuriating amid the creations of Shakspeare, dallying with the provincialisms of a district. There is throughout the work an exuberance of learned allusion and classical quotation, presupposing all but universal information in the reader, and gracing, sometimes perhaps encumbering, the writer's pages. Withal, there is a sprinkling of wit, sometimes brilliant, frequently pungent, but occasionally overloading with its salt where it should only impart its savour. To prose succeeds poetry, moulded into the strict symmetry of the sonnet, or assuming the style of the hymn; the lyre is struck successively amid the roar of the cataract, and in unison with the "sweet diversion" of the nightingale's trill, and swelling in the strains of devotion.

And these are the *Nugæ Literariæ* of a dissenting pastor and a popular preacher,—one to whom the scholastic training of the national universities was refused, and who was the alumnus of one of our academical institutions at a period when the course of study was less perfect than it now is,—whose subsequent years have been spent in ministering to the same people,—and who, in addition to the inexhaustible variety demanded by such a pastorate, has been required to serve the churches through the length and breath of the land "in journeyings

often," and in the application of his powers to the special occasions of anniversary, ordination, and missionary festival. While claims such as these might be expected to prevent all discursive speculation, and to forbid any attention to general science and literature,—this volume might induce the persuasion that its author must have spent his life in learned leisure and cloistered contemplation. It is difficult to comprehend how, amid a life passed in public, acquisitions so extensive have been made. The grammar-school and the academy could barely furnish elements to a youth who began to preach at sixteen years of age, and became a pastor at twenty. Granting all the quickness, almost to intuition, of a mind that comprehends at a glance, and grasps as soon as it discerns,—and granting the natural tenaciousness and readiness of a memory that never lets an acquisition slip, and can command at pleasure all its wealth,—still we know there is no royal road to learning: the author of these papers must ever have been the student,—where he may have seemed but to light and flit, he must have been gathering treasure; and amid diversified occupation, he must have been constantly pursuing a course of orderly inquiry. The loftiest talent could not have accumulated treasure so various, without constant application. It is of the very nature of a superior mind to be always active; and it is in the unceasing activity of the mind, that the explanation must be found of the acquisitions here exhibited. We question whether Mr. Hamilton has experimental knowledge of that *ennui* by which powers of a high order are sometimes enervated. His moods cannot have been those of indolence; and he has had little occasion, we apprehend, for the spur. Research has been relaxation, and relaxation has ever been subservient to research. Whilst others have been losing themselves in reverie, he has been improving his powers by reflection. While others have, by an effort, applied themselves in mental labour, and been rewarded by its fruits,—he has found mental labour a pleasure rather than a task, and it has been its own reward.

It would be absurd to claim for the dissenting ministry a scholarship, such as may be secured by the elementary training of Eton or Westminster, followed by the advantages of Cambridge or Oxford. But our author is an example of the acquisitions that may be made amid all our disadvantages,—while we may confidently point to many others, who, whatever the diversity of their talents, have diligently and successfully prosecuted a course of studious application. If we take the average measure of scholarship among us, we shall have little cause to blush for our body.

But it may, perhaps, be questioned, whether studies like those indicated in the present volume are appropriate to the Christian minister; whether they are befitting him, even as the *Trifles* of a mind occupied more seriously and habitually in the great objects of the ministry. Not only have we no hesitation in vindicating such studies against objection,—but

we are disposed also strongly to urge them on the rising ministry. Sorry indeed should we be to see the time of our pastors and our preachers absorbed, and their energies exhausted, in such pursuits; but we regard them as no unimportant auxiliaries to the Christian ministry. The pastor must not cease to be the student. Classical studies and elegant literature should be pursued in the parsonage as well as in the college. They must be kept in their proper position as subordinate objects; but kept in subordination, they serve not only to refine the mind, but to enrich it, and supply a healthful discipline for its powers. Studies such as these qualify its possessor, moreover, to defend the truth against its opponents, and to recommend it among the more instructed classes of society. In some instances the divine may, by his general learning, render the most valuable services to the whole community; in none will his attainments be unimportant.

But it is time for us to speak more directly of the volume which has given occasion to these remarks. We wish that it were in our power to give a large and complete analysis of its several papers; but almost any one of them would furnish themes of interest more than sufficient to occupy all the space allotted to this article. We must content ourselves with a glance, where careful investigation would be amply rewarded.

The volume opens with two papers on the *Isiac Mysteries*, and the *Olympic Games*. In the former, the rites of Isis give occasion to our author to trace the ancient mythology through many of its strange metamorphoses, and here he shows how the powers of nature were symbolized, and the traditions of divine truth were corrupted; how the mythological symbol and the corrupted tradition were at length resolved into the grossness of mythological history; and how symbolic and historic personages were confounded, and became lost eventually in the external sculptured image; we see Egypt, Greece, and Britain, adopting, in various modifications, and under diverse names and forms, the same deities and rites; imposing and mystic celebrations are beheld, devised by the ingenuity of the priesthood, to fill the imagination of the votary, to flatter the pride of the initiated whom they duped, and to hold the multitude in servile dread, and so to maintain their own tyrannical power over the whole community, while the abominations of idolatrous orgies, rather hinted at than named, expose the debased character of paganism. In the latter, we have an instructive and interesting history of those games, which, claiming an origin earlier than the age of Homer, came at length to constitute some of the most remarkable features in the Grecian communities, measuring the eras of history and exerting an influence upon national character. The essayist directs attention chiefly to the quinquennial celebration of Elis, where the most splendid spectacle was exhibited; the arena, with its natural scenery, its gorgeous architecture, its sculptured "gods and victors," to

the number of four hundred, "gleaming from the green leaf of the wood, and foiled by the deep blue sky," is graphically described; then the various contests are particularized, carried on beneath the gaze of assembled Greece, the victor being rewarded by the olive wreath, and the highest honours which his native city could confer; we are told also of more refined exhibitions, wherein history, poetry, and music, held each a place; several useful purposes of these games are there exhibited, and opportunity is taken, in a passage of exquisite sarcasm, to place them in advantageous comparison with the scenes of the modern race-course; the whole concludes with a pictorial exhibition, in which, by an allowable anachronism, the great men of Greece are all assembled,—the philosopher, the bard, the artist, the patriot; it is a noble passage, but to quote would be to spoil it, for the procession of personages maintains stately march through several closely printed pages, till all are congregated, and all gathered around the banqueting board. We had marked several passages as peculiarly worthy of quotation; we must introduce one alone. It is the noble peroration of the first paper. The author is speaking of the disappearance of the ancient paganism, with its "most unbridled libertinism:"—

"And how has it disappeared? Did Epicurus reason down its madness? Or did the dreams of Plato spiritualize away its grossness? To the eternal infamy of those philosophers, they made common cause with it, lent it their advocacy, and flung over it their shield. But too late came their help. Its hidden recesses were already profaned. Its mighty pillars were visibly shaken. And soon the dread and awe, which had held the human mind so long enslaved, were indignantly renounced. A new cause of fear, a new cause of hostility, arose. A light had pierced and scared it. A power was moving over the minds of men, which smote it to the ground. It had withstood time, political shock, all mortal chance and change—it could not resist *Christianity*! This brings with it no secrets, but its wonders of love. It is the revelation of the mystery, and would make all men see what is its fellowship. Every artifice of iniquity, imposture, superstition, shrunk from the eye of this blessed religion. Hers was the triumph of this overthrow. It was her unassisted victory. She did more. She achieved, for the first time, human happiness. Every other attempt to relieve the condition of our world, and the destiny of our race, had been disconcerted. Jurisprudence, philosophy, art, civilization, all had failed. Their experiments lay in ruins. She met them retiring, flying from the struggle. She advanced the more confident and assured. She lifted up her meek but sublime standard. And still she is the living power of all truth and goodness. Still she builds for virtue its only foundation, and for peace its only safeguards. Government cannot boast so solid a pillar, and patriotism cannot imbibe so pure a motive. She lives in light; she walks in love; knowledge is her herald, and benevolence fills her train."—p. 43.

The next two papers may be classed together. "*The History and Prospects of the Human Species considered, in relation to Intellectual and Social Improvement,*" is a philosophical argument, to show that man is a progressive being; while well-merited derision is poured on the unphilosophical notion of his advancement from the mere animal, or even the savage state, it is shown that it is his distinction to rise, and

that while all the inferior orders are stationary as races, "man can never be more in a state of nature, than when pursuing a course of improvement; for he then follows out a law equally impressed upon him with the love of life."

The paper "*On the Grounds and Sources of History*," while it discriminates the true from the false, asserts the credibility and the validity of historic testimony, in opposition to the scepticism which would fain attach uncertainty to all its records. We wish we had space to insert the description of Thucydides in page 168, and the eulogy of Herodotus in page 173. We cannot refrain from quoting a truthful and stirring passage from the former of the two papers:—

"That a crisis now solemnly pauses over the human family, that the chronicle of our world has now reached a surpassing interest, few will deny. The spirit of this age, growing long and maturing fast, struggles for expression. It teems, it travails, with glorious presages. What are its signs? It is the spirit of *vindication*. Man feels that he has been the subject of atrocious wrong. He has been crushed to the dust. His claims have all been mocked and spurned. He but asserts himself, but that assertion is a business of no mean import, and must prove one of mighty earnest. It is the spirit of *knowledge*. The soul feels that to be without it, is not good. As the eye covets light, and even the flower of the cavern turns towards it, man disdains the ignorance which has been forced upon him, and 'more than they who wait for the morning,' invokes the irradiation which can change mental darkness into day. It is the spirit of *independence*. The postulates of intellectual exaction are refused. The watchwords of general opinion are slighted. Proof is craved; test is applied; theory is sifted. It is the spirit of *liberty*. The quenchless passion which found an inbeing in the bosom of the enlightened and the virtuous few of old, has now awakened an all but universal sympathy. Even the slave breaks his bond, and shall idiot-sway hold nations captive? It is the spirit of *dignity*. Man emulates his proper place and rank.

'Himself he too much prizes to be proud,
And nothing thinks so great in man as man.'

And though there may be much superficial boast, though the malapert sciolist may be often observed, though the affected confidence may be the look of vacancy, though the vaunted march may be the strut of conceit and the stalk of pride—yet is there in all that encourages our hope and confirms our augury, depth as well as diffusion, and strength as well as lustre. The pillar is massive in every proportion to its ornament. The bed of the river will sustain every rush of its tides, and every confluence of its waters. The time shall come when the universal plan will be expounded; how all has subserved one end, and hastened to one goal; then shall we—

'All this pilgrimage dilate,
Whereof by parcels we have something heard,
But not intently.'"
pp. 145-6.

But we must check ourselves. Our space forbids even such brief analyses of the remaining papers, as we have attempted in regard to the earlier ones; and quotation we must almost altogether forbear. Again we have to class two papers together; one "*On the Tragic Genius of Shakspeare*;" the other entitled, "*The Classical Comedy compared with that of Shakspeare*." Shakspeare has evidently been a study with

our author. While he strongly condemns the acted drama, he displays a taste for dramatic literature, as it serves to exhibit the various phases of human character, and the workings of human passion; and he has shown himself well prepared to institute a comparison between the ancient and the modern masters in this department of writing.

Two papers are devoted to verbal criticism; they are, "*On the Yorkshire Dialect*," and "*On Correlates and Synonymes*." They might almost supply a third volume to the "*Diversions of Purley*." The virtuoso who have a taste for the *curiosities* of language may find ample gratification here. Many ingenious conjectures are interspersed with much etymological learning. Whilst the author exhibits most amusing specimens of the dialect of his adopted county, he vindicates for a large proportion of them a genuine Saxon origin, and shows how wide is the difference between the provincialism which retains the rough roots and primitive stems of a language, and the vulgarisms which pervert and debase it. Sometimes, however, we are disposed to think that words and phrases are claimed for the northern, which are as rife in the southern counties; such words as "lief," "handsell," "stark," "prise," and "wurret," may be heard, we apprehend, quite as often in our author's nation, as in his adopted county. Side by side with the most diverting illustrations which a humorous vein can supply, appear remarks and passages of philosophical acumen; we have never seen the true distinction and the philosophy of the auxiliaries, "shall" and "will," so luminously exhibited as in these papers.

Metaphysics next claim our attention. The last three papers bear the following titles, "*On the Passions of the Human Mind*;" "*On Personal Identity*;" "*On Craniology*." These all display our author's taste for metaphysical speculation; they contain much sound and clear reasoning; and the last is an amusing essay, in which the keenness of his wit is made to be felt in connexion with the strength of his argumentative powers. Here, as throughout the volume, Mr. Hamilton wields his logic to inflict the heaviest blow, and sharpens his wit to direct its keenest shafts, against the sceptic and the materialist. Whether it be the sciolist or the philosopher that abuses science or metaphysics, to throw discredit on revelation and on religious belief, he meets the opponent on his own ground, and forces him from his position. We could have wished to multiply extracts illustrative both of his argumentative and humorous attacks on modern scepticism. The following are inserted rather for their brevity, than as adequate specimens:

"It is worthy of notice that, if we assume our identity, they who deny it more than rival the assumption. What do they assume who take for granted that they exist, that they can reason, and more inconsistently than all, *beg* their own identity, to dispute it? They cannot debate it without supposing that they are themselves, that they are now thinking themselves, that in meeting objections, they must defend themselves; in short, as a perfect specimen of arguing in a circle and of self-confutation, they must

believe that they are themselves to be convinced that they are not themselves."—pp. 444-5.

"As no science can have any chance of patronage in our day, which does not eulogise Bacon, and shout induction, we are informed by craniologists that their system is conducted on the most rigid principles of scientific inquiry. 'We never,' says Spurzheim, 'venture beyond experience; we never deny nor affirm any thing that cannot be verified by experiment. We never make researches on the dead body alone, nor upon the soul alone, but upon man as he appears in life.' Be it remembered that induction must have facts to collate; what are the facts of this investigation? It maintains that every brain has certain organs, and that these are expressed by the superficial skull. And the facts are these. They can multiply busts at pleasure, see the identity of Homer, the form of Phidias, the causality of Aristotle. No rational doubt can exist that each is true to its prototype!

'Caput argutæ præbet historię.'

And it is very probable that they may have a hundred skulls out of the *few* millions which, at one time or other, have appeared on the earth! The result must be most satisfactory! The research must be most complete! Who can resist the inference that the brain has thirty-three divisions; and the external cranium as much raised and indented as may correspond! Proud generalization! Man has certain dispositions; if not in the brain, where can they be? Therefore they are in the brain. But of what use can they be if only in the brain? Therefore they have an ostensible revelation. But if not ostensibly revealed on the cranium, where are they? Therefore they are revealed on the cranium. Triumphant induction! Never had theorem a more victorious right to claim its *Quod erat demonstrandum*; never had statute stronger claim to its *Be it enacted*, and it is *Acceby* enacted."—pp. 492-3.

Glancing over page after page, we would fain add graver passages, and more lengthened extracts; but the reader must be referred to the work itself. We earnestly commend it to his studious perusal.

It is a very imperfect analysis that has been furnished; but enough has been supplied to enable our readers to judge for themselves what is the character of the volume. Our high estimate of it is obvious. Were it necessary to the completeness of a review, we could qualify eulogy by the exhibition of imperfections, and on some questions we might be ready to break a lance with the author. But we are little disposed to hunt for flaws.

We regret the addition of the poetry, or at least, that if inserted, it had not been subjected to a much more severe correction. No one can doubt whether Mr. Hamilton has a poetic taste, nor do we suppose him to be without a musical ear; but we are not unfrequently disturbed by meeting, amid much beauty and power, with a halting measure. We confess ourselves surprised that it should be so, and cannot easily account for it; how certain lines have been suffered to mar stanzas which, but for them, would, in many instances be beautiful, and even exquisite. There is the sentiment, and there is the imagery of true poetry; the skill to construct a more perfect vehicle could not be wanting. A more careful revision and correction was required, and then the verse might have been made more uniformly worthy of the poetic sentiment.

We cannot conclude this notice, without adverting to the dedication.

It is addressed to the author's early friend, now his fellow-townsmen, and breathes a spirit that does honour to the affections of his heart, and demonstrates them to be in no wise inferior to the powers of his intellect. It is refreshing to see a college friendship maintained during a period of thirty years, unabated by separation, undisturbed by any collision under the severe test of joint residence for several of the latter of those years in the same locality. This touching dedication stands at the head of the volume, exhibiting the portraiture of the man, ere we enter on the study of the author.

China ; or, Illustrations of the Symbols, Philosophy, Antiquities, Customs, Superstitions, Laws, Government, Education, and Literature of the Chinese. Derived from Original Sources, and accompanied with Drawings from Native Works. By Samuel Kidd, Professor of the Chinese Language and Literature, University College, London. Taylor and Walton. 8vo, pp. 403. 1841.

The Chinese as they are : their Moral, Social, and Literary Character; a new Analysis of their Language, with succinct views of their principal Arts and Sciences. By G. Tradescant Lay, Esq., Naturalist in Beechey's Expedition, late Resident at Canton, &c. London: W. Ball. 12mo. 1841.

In presenting these able and interesting volumes to the notice of our readers, we cannot refrain from observing, that they are both written by members of the denomination with which this magazine is connected. And we take this opportunity to record our devout gratitude to the Head of the Church, for the honour with which he has endowed it in connexion with missionary efforts for China. Morrison and Milne were, and Medhurst, Kidd, and Lay, are ours. At a time when our religious legitimacy is denied, and we are adjudged to be aliens from the commonwealth of Israel, we may perhaps be pardoned for giving prominence to the redeeming fact, that we have furnished to China all the Protestant missionaries that England has ever sent forth. Our "unauthorized teachers" have compiled the Chinese dictionary, translated the whole Bible into the language of China, laboured for the last thirty-four years among them, and have already returned "bringing their sheaves with them;" and, as will be seen by the volumes before us, as well as by others we have formerly had to notice, they have presented to the world some of the most valuable information it possesses respecting the state and prospects of the Celestial Empire.

The student of human nature cannot deny the claim to his attention presented by the strange phase which humanity exhibits in China. In contemplating the physiological varieties that distinguish nations, we are led into a vast field of inquiry as to the causes by which those

varieties have been produced. The inquiry is one of great extent, and demands, as it will repay, all the attention it can receive; but there is a study clothed with a higher interest, and requiring attainments more profound—we mean the psychological varieties of the human character. What influences have produced such strange departures from the original type? what are the circumstances in which minds once associated have parted asunder? how have their modes of thinking become so varied, so that mental and moral varieties are exhibited quite as marked as those of colour, and structure, and cerebral conformation, in physical man? These are questions naturally suggested by the unique modification of humanity the Chinese present; and for much information on these points we can refer to the volumes before us. We do not mean, however, that from either of them any thing like continued and authentic history is to be obtained. To say nothing of the extravagant stories, which many of the Chinese themselves acknowledge to be fabulous, that portion of their records which appears to synchronize with our account of the post-diluvian era is so distorted as to deserve no higher title than the caricature of sober history.

"Histories, which in all countries form an attractive subject, are rendered readable in China chiefly by the fictions with which they are interspersed; which, on the other hand, as they divest such writings of all authenticity, render them unworthy of the name they bear."—*Kidd*, p. 345.

Indeed, the narrator of the "plain unvarnished tale" would meet but little encouragement from the enormous vanity and self-complacency of the Chinese.

One of the characteristics of the Chinese is their indifference, or rather opposition, to improvement. It is true, indeed, that in this respect their case is not altogether without parallel in some other nations, but they certainly stand at the head of the class to which they belong. Their ancestors started at an early period in the race of improvement; but centuries have passed away since they came to a dead stand. Other people have advanced, but they remain behind, as if to show the rest of the world how cordially they embrace their own maxim, that "it is better to stand than to walk." They have never had a Bacon or a Locke to teach them the inductive system, nor the docility necessary to its cultivation. The perfect satisfaction with which they contemplate "the celebrated wisdom of China, resplendent in the cultivation of virtue that diffuses its regenerating influences throughout society, while it reposes on the undisturbed heights of perfect tranquillity," (*Kidd*, p. 192,) renders them intolerant of free inquiry, if it does not also unfit them for acknowledging its results.

To borrow an illustration from the photographic art, they have employed the *fixing* process before the picture was completed, and thus rendered themselves *insensible* to all the subsequent illuminations imparted by the sun of science. In the language of Dr. Cooke Taylor,

"the evidences of former progress are abundant, but no traces of a tendency to further and future improvement can be discovered. Every thing in the physical and moral condition of society seems to have assumed a stereotype character,—from the model of the meanest domestic utensil to the highest social institution, there is a permanent uniformity. Such is the great empire of China, where thought and action are equally forced to accommodate themselves to an unchanging system devised in remote ages."

In China, the result of this sudden arrest of improvement is evident in every direction. We see it in their method of education.

"The mode of teaching boys in the common schools is, to begin with a small work called the 'Classic of Three Characters,' which they commit to memory; and having gone through it two or three times for the sake of perfecting themselves in the sounds of the characters, they then proceed to the 'Four Books' with a comment, the text of which they, in like manner, learn *memoriter*. It is only books on moral subjects that are taught in the seats of learning; and these not only have nothing in them tending, in the slightest degree, to corrupt the minds and morals of youth, but, on the contrary, as will be seen by reference to the philosophy of Confucius, insist on every thing which human authority can command to evince filial reverence, fraternal affection, submission to superiors, and obedience to the laws. Beyond, however, the unvarying and uninteresting course prescribed by Confucius, and two or three of his most distinguished disciples in their sententious ethics, there is nothing calculated to expand the mind, or attract the finer feelings of the heart; and yet learning is defined to be 'a new perception,' the awakening of the mind to comprehend new objects."—p. 337.

"The national district schools, intended for graduates of the lowest rank, are so ill conducted, that, until the period of public examination arrives, they are seldom or never attended. Public examinations, preparatory to the attainment of degrees, were instituted during the dynasty Tang, for the purpose of selecting persons to fill the offices of government, the principle of which, with slight modification, continues to the present day.

"It is not the object of the government to create classes of learned men, who shall enlarge the boundaries of human knowledge, and consequently extend the empire of mind; but only to impart the few general principles and maxims already possessed to talented men, who will faithfully employ them in ruling the mass of the people, according to the favourite adage, 'The man who seeks extensive learning must study ancient principles.' To this end, the government prescribes what books are to be studied, which consist only of those friendly to despotic principles; forbids the reading and writing of all others supposed to be adverse to its rights; and disallows all innovations but such as originate with itself, which being of imperceptible progress, and confined to the modification of a few elementary moral truths propagated by the ancients, discoveries in science and increase of useful knowledge are forcibly obstructed; and hence an entire stagnation of mental power, otherwise sufficient to have created incalculable resources of improvement, must continue to curse the largest and fairest portion of the globe, until either a revolution takes place in the government, or, despite its opposition, Christian principles in their primitive purity, and the latest improvements in science and literature, are introduced from without."—*Kidd*, p. 340.

The same fixation of mind is evident in the state of natural science, of which the following is a delectable specimen. They have

"A work especially designed for youth, entitled, 'Drawings and Descriptions of Trees of the Bamboo Species.' The contents are distributed into eight classes:—drawings in pencil; flowers in ink; fruit families; peacocks' feathers; the *epidendrium* family of the 'class *gynandria*; the reed family; the plum family; and the stone family, that is, minerals. These several topics are sufficiently miscellaneous to raise a question on the propriety of their order, and the singularity of the arrangement of minerals with botany; but this is common with the Chinese."—*Kidd*, p. 349.

Again, let us look at their logic and metaphysics.

"The logic of the Chinese is chiefly confined to that part which we call method, or the art of arranging our thoughts for memory or instruction. The native, like a true lover of hypothesis, constrains every class of phenomena to come within the limits of his system. He is a despot, and makes laws for nature, instead of taking his laws from her: yet he acts under the shadow of what looks like authority. He has remarked, for example, that the number 5 often occurs in the works of creation, and has received from tradition and philosophy a regard for the number 8; he conceives, therefore, that many of the features of the moral as well as the physical world may be grouped under one of these numbers. In every work of science a logical diagram or two meet the eye of the reader, and, if he is an Englishman, remind him of what he sees in Moore's Almanack, where certain mystic circles are drawn round each other to unravel the secrets of fate. The Chinaman describes several circles round a common centre, divides the circumference into five or eight different arcs, and designates them by the terms *wood, water, metal, earth, fire*, or with the eight *hwa*, or symbols of the divining-board.* Corresponding with these, upon the circumference of larger or lesser circles, are set the names of the different phenomena which belong to the department of science under consideration."—*Lay*, p. 160.

"In the metaphysics of China, the soul is not contemplated apart from the body, and therefore no distinct attributes are assigned to it. It is supposed to be of a fine and subtle nature, and to ascend to heaven at death; but in what capacity or with what endowments, is not stated."—p. 161.

"The whole economy of thinking and feeling is comprised within the trunk; the head, as I have remarked, does not act any principal part at least. It seems to be a fundamental principle, that each of the different members within the body performs an office in the intellectual sphere precisely, analogous to what it does in the animal system."—p. 161.

"The heart is compared to the court of the monarch, whence the light of instruction issues, while the other important organs within the trunk have their several courts. The lungs are regarded as the office for receiving reports and deciding upon them. The liver is the war-office, whence are issued orders in reference to discipline, military tactics, stratagems, and so on. The liability of the liver to sympathise with the mind, when intensely occupied in arranging its thoughts, or in devising measures for the accomplishment of any object, may have suggested the idea of giving it a place where contrivance and courage are officially required. The gall, from its relation to the liver, and its importance in the economy, is the seat or office whence are issued peremptory decisions. The bile is prepared by the liver, so decisive measures are matured by councils of war, plots, and so on. The horse has no decision, no constancy, because, say the Chinese, he lacks this important organ, the gall bladder."—p. 162.

* Our friends may understand this paragraph the better by observing one of the divining-boards, containing the diagram referred to, in the museum of the London Missionary Society.

We could give more, but we judge that an homœopathic dose will suffice.

The subjects introduced into these volumes are more than we have space to discuss. There are two or three, however, which cannot be passed over without a slight notice.

The question discussed by Professor Kidd in his first section, and by Mr. Lay, in his 18th chapter, is one of great interest to the philologist. The learned professor maintains that the characters of the Chinese language are ideographic (representative of ideas) and not phonetic (representative of sounds,) while Mr. Lay maintains, that they are phonetic and not ideographic. We consider that in this discussion, to a certain extent, we may say to the disputants, with the chameleon—

“Ye both are right, and both are wrong.”

Evidently, as the professor ably maintains, the written language is ideographic, and we think phonetic *also*, which is Mr. Lay's position. The professor maintains that because the characters are ideographic, therefore they are not phonetic, and Mr. Lay, that because phonetic, therefore they are not ideographic. In each case, we think the inference destitute of sequence, and unnecessary. Why may not these characters indicate both *sense* and *sound*.

We deferentially suggest this inquiry to each party; but the nature of this work forbids our following the subject into its minute details.

On the subject of our armament against China, and its probable results, we find our authors perfectly agreed. In Mr. Lay's first chapter, on the “causes and probable results of the war,” he says—

“As to the motives which induced the Tarter government to throw down the gauntlet with Britain, and hurl defiance in her teeth, I will take upon me to say, that it was not from any concern at the demoralizing effects which the use of opium had upon the population. I am not bound to make so great a compliment of my understanding, as to give men credit for any feelings so honourable, who, from the highest to the lowest, are liars and extortioners by a kind of official patent. The state of their currency, as Spanish dollars were, and are still, running out at the rate of several millions a year, and the natives make but a limited use of the mineral stores of the country, was indeed calculated to make them serious, and to put them upon seeking for a remedy. So far, opium may be reckoned among the real causes of our expulsion from China. But this cause is weakened, and dwindles almost to nothing, when we consider that these very Tartar authorities have been the chief promoters of this traffic, and have derived large profit from it. Their profits appeared under the formality of fees, bribes, mulcts, forfeitures, but were substantially a duty upon the drug; which duty, like water in the hydraulic spiral of Archimedes, did wind its way till it flowed into the imperial coffers, though of course greatly diminished by frequent attrition in its route. The real causes of the part they have taken with us, I believe were, 1, The fear of truth and discovery; 2, A secret, though ill-defined abhorrence of our religion; and 3, A dread of our arms.”—p 4.

“As to the *results* of this dispute, we might say, that we know not what a day may bring forth to ourselves, and, therefore, are but poorly qualified to foretel what may happen to a moiety of the world; there is, however, a pleasure in speculating, espe-

cially when we feel deeply interested in the issue. Dissatisfactions exist in China, as it appears from the records of many rebellions; and an industrious and thriving people, as are many of her inhabitants, seem fitted for inhaling a few draughts of freedom. If the discontented spirit of the country and the foreigner should come to an understanding, emancipation from the Tartar yoke, and the setting up of some native prince, are events within the calculations of likelihood. Such a prince would feel it to be a matter of duty, or of policy at least, to cultivate the friendship of his patrons; and the smallest proof he could show of his gratitude would be, to lay open his vast territories to all the fair appulses of commerce, religion, and science."—p. 7.

The sentiments and hopes of Professor Kidd on this important subject, are thus expressed :—

"Without inquiring into the origin of the present war, all our anxieties should be directed to its results; on the nature of which, under Divine providence, future Christian and literary efforts depend for their sphere of operation. It is difficult to conceive how the conflict can be terminated to the satisfaction of the British nation, except by procuring a settlement, either on the confines or within the limits of the Chinese territory; where such persons as aim to promote peace and goodwill among the Chinese by moral means, will be allowed permanently to reside, and to carry on their measures without interruption. And if this be the effect of the present misunderstanding between the two empires, though it would have been thought most extravagant even to anticipate it a few years ago, still it will only be in accordance with the previous operations of Divine providence, who by similar instrumentality transferred the territory of the East Indies, then under the dominion of the native princes, to the sovereignty of Great Britain; not as the immediate actors in those scenes supposed, for the sole purpose of extending British dominion, creating sources of official rank, and augmenting individual wealth and influence, but with the gracious design of making these acquisitions subserve the diffusion of the imperishable principles of truth and holiness."

"This benevolent object has been for some time developing itself during a series of events that have occurred in the Indian empire; and therefore inspires the hope that, from the present unhappy circumstances in China, the same omnipotent power is about to educe the highest possible good, by elevating the Chinese character to an eminence hitherto unattained, and giving to it a stability and grandeur which the great principles of revelation alone can impart."—p. 408.

We candidly confess our accordance with the views thus expressed; though we fear that their realization must be preceded by a dreadful struggle. The day seems now rapidly to draw nigh, when the wall which pride and superstition have erected around the *soi disant* Celestial Empire shall fall down to the ground, and the haughty mandarins consent to learn the religion of the *fan kwei*, who shall be honoured to teach them plainly of the sacred Trinity, and the great substitution, of which even now they have some shadowy apprehensions. The first fruits of Christian enterprise have already been reaped in China, and the time of the great ingathering may not be far distant. We are delighted to hear, and we trust that the report is true, that the enterprising Gutzlaff is "aided in his apostolic labours by seventeen Chinese, (to whom six others were shortly about to be added,) who having learned Christianity from him, and embraced its tenets, were serving their novitiate as missionaries. Two of his pupils, of Japan origin,

were teaching Christianity to their fellow-countrymen and to the Chinese at Macao; and his two nieces, resident also in the latter place, had converted upwards of one hundred and forty Chinese women, all belonging to the higher classes.”*

Send celestial truth to the Celestial Empire, and success must infallibly result. The work of the Christian missionary must be laborious, and it may be protracted, but his hopes are based on the word of One who has “all power in heaven and on earth,” and who has said “Every plant which my heavenly Father hath not planted shall be plucked up.” And thus shall the converted Chinese, at some future day, contemplating the overthrow of the errors “received by tradition from his fathers” be struck with the coincidence between the language we have just quoted, and that which Kéen-lung, one of the most celebrated emperors of the present dynasty, had inscribed on the stone tablet at E-le.

天之所培者人雖傾之不可殄也
天之所覆者人雖栽之不可殄也

“The tree which Heaven plants, though man throw it down, cannot be uprooted;
The tree which Heaven casts down, though man replant it, will never grow.”

—Kidd, p. 158.

From the specimens we have gleaned, our readers will see that these volumes deserve their attention; the former, as abounding with learned questions worthy the grave Professor,—and the latter, as full of those light, colloquial sketches, that a lively traveller may be expected to execute.

CURSORY NOTICES OF NEW PUBLICATIONS.

“The Excellence and Desirableness of Christian Magnanimity. A Sermon preached in the Independent Chapel, Holborn Street, Hull. On Lord’s-day evening, June, 20th, 1841, having reference to the movements of other denominations of Christians in the immediate neighbourhood. By Ebenezer Morley”—is, if we mistake not, a maiden publication, and it is one of no small promise. Occasionally we think we discover the unpractised author, in the somewhat inaccurate use of certain words, and in the want of a due concatenation of sentences. It would be of little consequence to advert to these defects, but that the discourse is generally so well written, and the greater portion of it so beautifully and highly polished in its style.

The text is “Christ is preached; and I therein do rejoice, yea, and will rejoice.” There were circumstances, we are told, in the apostle’s relation to the Philippian church, which led him to throw off all official reserve, and freely to unbosom himself to that community. This magnanimity, inspired by the great discoveries of the Gospel, led him to exult in the extension of that Gospel, whatever might be the motives of its promulgators. Truth could not be wholly unsuccessful; the spiritual interests of mankind were of transcendent importance; in their promotion, the redeemer himself sees the compensation of his arduous work; and with these objects before him, the apostle felt all selfish considerations annihilated. Many examples are

* Athenæum, No. 713, p. 491.

adduced, in happy illustration, proving this to be the apostle's habit of mind, a habit not to be ascribed to his natural disposition and refined education, for he had been a bigot and a persecutor, but to the grace that renovated his nature. His Christian magnanimity is earnestly commended to the imitation of Mr. Morley's own hearers, while it is beautifully illustrated by himself in the spirit which is breathed throughout the practical application of his own discourse. We adduce, in evidence, his graceful allusion to the prosperity of another church of the same denomination, in page 24, "While we should view with complacency whatever exertions are put forth by other Christian communities or individuals, to diffuse the leaven of the knowledge of Christ throughout the population of our important and increasing town, the extension of effort now making by the denomination with which you feel it a privilege to be identified, must impart to you no ordinary satisfaction. The blessing of Joseph rests upon the particular church from which it emanates; she is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall." And thus he adverts to the efforts of other denominations in the vicinity of his own more immediate field of zealous and persevering labour. "Waiving all minor considerations pertaining to doctrine, discipline, and expedience; fixing your attention on the all-absorbing fact, that Christ is preached. . . be glad: who can tell but by our simultaneous, if not combined efforts, however humble in themselves, this former desert, already not an unfruitful field, shall become beauteous as the garden of the Lord? Such a course commits you to no compromise of principle, even in minor matters, and to no relaxation of conscientious preference. Guard against latitudinarianism even on the more trivial points, 'Prove all things, hold fast that which is good!' Rest assured that truth in every particular, unlike the chameleon, is constantly of one colour, and always ascertainable; that the differences of opinion, and consequent divisions of the church, are not her strength, but her weakness—not her honour, but her disgrace; that these differences can never be settled by indifference, but only by conviction, of which in all probability mutual charity will be the pioneer; and that the conscience which loses its play when suspended on little matters, moves with a very doubtful vibration, when attached to those which are of greater importance. Continue to examine for yourselves, in the spirit of impartial inquirers after truth; adhere with a sacred tenacity to whatever you believe to be according to 'the law and the testimony;' but to adhere, as never to render fair charity a martyr by truth's own hand. 'Now abide faith, hope, charity, these three, but the greatest of these is charity.'

Messrs. Fisher have favoured us with copies of their beautiful *Annals* for 1842, which on many accounts merit our warm commendations.

"The Drawing Room Scrap-Book" is enriched with a collection of thirty-six fine engravings, displaying many forms of beauty as depicted in scenes of nature—works of art—and "the human face divine." The gifted editor, Mary Howitt, is a worthy successor of the lamented L.E.L., and adapts, like her, with great versatility and skill, original poetic compositions and explanatory notes to the beautiful works of art before her. The verses on "Rivers," "Cities," "Palaces," and "The Dead," are full of deep thought and feeling, while her illustration of Palermo Cathedral reveals in impressive verses the mighty power by which in olden time such fanes were reared. The volume is got up in the best taste, and would add an ornament to the first drawing-room in the land.

"The Juvenile Scrap-Book" is again edited by Mrs. Ellis, who has displayed considerable tact in adapting instructive stories, likely to interest and benefit her youthful readers, to sixteen engravings with which it is embellished. This is particularly evident in "The Swiss Cottage, a puzzling Question," and in "African Scenes." The volume exhibits an attractive variety, and will, doubtless, be an acceptable present to many little folks, for whose use it is intended. (Fisher & Son.)

"The Rhine, Italy, and Greece," consists of thirty-three landscapes, architectural views, and interiors, with "historical and legendary descriptions," in prose, by the Rev. G. N. Wright. These depict some of the fairest and most fascinating spots of those fair and fascinating regions, and must inform the mind, improve the taste, and increase the pleasure of every reader. The binding also is peculiarly rich and elegant, and the volume cannot fail to be an attractive ornament on any table.

During the past month, two volumes have issued from the press, that cannot fail to be deeply interesting to the intelligent members of our churches. The first contains the Congregational Lectures of the Rev. Dr. Bennett, entitled, "The Theology of the Early Christian Church, exhibited in Quotations from the Writers of the First Three Centuries." A hasty glance at this respectable volume will not enable us to pronounce an opinion on its merits, but the learned industry and great acuteness of its venerable author inspire us with confidence, that it will be found in every way a worthy companion of the seven preceding volumes. The other work to which we refer is Mr. Benjamin Hanbury's second volume of "Historical Memorials relating to the Independents or Congregationalists." It comprises the most important part of the reign of Charles the First, and is very rich in rare and curious information, respecting the opinions and movements of parties at that eventful period, but especially in the proceedings of the Assembly of Divines at Westminster. We hope for an early opportunity of doing justice to the merits of these industrious and able writers.

It gives us much pleasure to announce, that No. 27 of the series entitled "Christian Literature," and which is sold for half-a-crown, contains the first part of Dr. Magee's justly celebrated "Discourses and Dissertations on the Scriptural Doctrine of Atonement and Sacrifice," and that a second part, of the same size and price, will place that standard work within the reach of almost every diligent student of Christianity, to whom the costly octavo edition was inaccessible. This, like all the other works of this series, is printed "with a clear, readable type," in medium octavo. (Simpkin & Co.)

We have long been impressed with the conviction, that the moralities of our religion have not been sufficiently inculcated upon those young persons who are brought up in evangelical connexions. To supply this deficiency we have often recommended Dr. Watts's little book, entitled, "The Sins and Follies of Childhood and Youth," which contains a perspicuous exposition of those matters, and is sold at a cheap rate. Mr. Jacob Abbott, whose powers of interesting his youthful readers is well known, has put forth "The Rollo Code of Morals; or the Rules of Duty for Children," which, on account of its clear definitions and simple tales, in illustration of moral obligations, must become a most useful instrument in the hand of a wise parent, in inculcating whatsoever things are just and of good report. (Tilt & Bogue.)

THE EDITOR'S TABLE.

The Theology of the Early Christian Church, Exhibited in Quotations from the Writers of the Three First Centuries; with Reflections. By James Bennett, D.D. Being the Eighth Series of the Congregational Lecture. 8vo. Jackson & Walford.

Historical Memorials relating to the Independents, or Congregationalists, from their Rise to the Restoration of the Monarchy, A.D. MDCLX. By Benjamin Hanbury. 8vo. Vol. II. London: published for the Congregational Union. Fisher, Son, & Co.

Lectures on Christian Theology, by Christian Knapp, D.D., Professor of Theology in the University of Halle. Translated by Leonard Woods, Junr. D.D., Abbot Resident in the Theological Seminary in Andover, Massachusetts. Reprinted from the American edition of 1831. Being No. 35 of Ward's Library of Standard Divinity. London: Thomas Ward & Co.

Family Secrets; or, Hints to those who would make Home Happy. By Mrs. Ellis, Author of "The Women of England," &c. Parts V. to IX. 8vo. Engravings. London: Fisher, Son, & Co.

The Rollo Code of Morals; or, The Rules of Duty for Children. By Jacob Abbott. 18mo. London: Tilt and Bogue.

Discourses and Dissertations on the Scriptural Doctrines of Atonement and Sacrifice; and on the principal Arguments advanced, and the mode of Reasoning employed by the Opponents of those Doctrines as held by the Established Church: with an Appendix, containing some Strictures on Mr. Belsham's Account of the Unitarian Scheme in his Review of Mr. Wilberforce's Treatise. By the late Most Rev. William Magee, D.D., Archbishop of Dublin. Being No. 27 of Christian Literature. Medium 8vo. London: Moffat.

Fisher's Illustrated Edition of the Rev. Thomas Scott's Commentary on the Bible, containing the Old and New Testaments; with Explanatory Notes, Practical Observations, &c. Parts 6 to 10. 4to. Fisher, Son, & Co.

The Reformed Pastor: showing the Nature of the Pastoral Work. By the Rev. Richard Baxter. Reprinted from the edition of 1656; with an Appendix afterwards added. Medium 8vo. Ward & Co.

Life and Times of Louis Philippe, King of the French. 8vo. Division 1st. Engravings. Fisher, Son, & Co.

The Rhine, Italy, and Greece. In a series of Drawings from Nature, by Colonel Cockburn, Major Irton, Messrs. Bartlett, Leitch, and Wolfensberger. With Historical and Legendary Descriptions. By the Rev. G. N. Wright, M.A. 4to. Richly bound and gilt. London: Fisher, Son, & Co.

The Modern Judea, Ammon, Moab, and Edom, compared with Ancient Prophecy. With Notes and Engravings illustrative of Biblical Subjects. By the Rev. James Aitkin Wylie, D.D. Glasgow: W. Collins.

"The Favourite Annual." Fisher's Drawing Room Scrap-Book for 1841. By Mary Howitt. 4to. 36 Engravings, elegantly bound in Silk. London: Fisher, Son, & Co.

The Revival of Religion: a Discourse, of which the substance was delivered in Mosley Street Chapel, Manchester, June 22d, 1841. By Ralph Wardlaw, D.D. 12mo. Glasgow. Jackson & Walford, London.

Via Media between Teetotalism and Drunkenness. By Mortlock Daniell, of Ramsgate. London: Ward & Co.

Christian Baptism; showing the Right of Infants to that ordinance, when their Parents believe that Jesus is the true Messiah, and that there is no authority in the New Testament for what is called Believer's Baptism. 12mo. Second Edition. London: Dinnis.

The Juvenile Scrap-Book, 1842. By Mrs. Ellis, Author of "The Women of England." With 16 Engravings. 8vo. Fisher, Son, & Co.

A Grammatical Chart; or, A Key to English Grammar. By Walter William King. In Two Parts. 18mo. London: Houlston and Stoneman.

A Dictionary of Greek and Roman Antiquities. Illustrated by numerous Engravings on Wood. Parts XVI. to XX. 8vo. London: Taylor & Walton.

LITERARY INTELLIGENCE.

To be published with the other Almanacs, on Nov. 25, the Congregational Calendar and Family Almanac for 1842. This popular annual contains, besides a large collection of general intelligence, the most complete information respecting the institutions and proceedings of the Independents extant, and is embellished with wood engravings of the new Independent Chapels at Liverpool, Hull, Westminster, and Tuxford.

TRANSACTIONS OF CONGREGATIONAL CHURCHES.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

Adjourned Meetings of the Eleventh Annual Assembly.

These deeply-interesting services were held in Nottingham, on Tuesday, Wednesday, and Thursday, the 19th, 20th, and 21st days of October.

The pastors and members of the churches in that town, anxious that the presence and blessing of God might be enjoyed by the assembled brethren, held a special united prayer-meeting at Castle Gate Meeting House, (Dr. Alliott's) on Monday evening the 18th, which was numerously attended.

The first public service took place in James Street Chapel, (Mr. Wyld's) on Tuesday evening, when the Rev. Dr. Vaughan, of Kensington, prayed, and then proceeded to deliver an elaborate and powerful lecture, on "Congregationalism Viewed, in Relation to the State and Tendencies of Modern Society," in which he showed, with great truth and eloquence, that the prominent characteristics of the present age are in remarkable accordance with the fundamental principles of Congregational polity. The discourse occupied two hours and thirty-five minutes in the delivery, but was listened to by a crowded audience with fixed attention to the last. We are happy to state, that Dr. Vaughan has promised to give this valuable document to the public, through the press. The Rev. H. I. Rook, of Faversham, Kent, closed the introductory service with prayer.

Wednesday morning, the ministers and delegates assembled in Friar Lane Chapel, (Mr. Gilbert's), which was convenient for the purpose.

The Rev. R. ELLIOTT, of Devizes, took the chair at half-past 9 o'clock, and commenced the services by singing, reading the Scriptures, and prayer. Praise was repeated, and the Rev. T. P. Bull, of Newport Pagnell, again addressed the throne of grace. The secretaries then communicated to the brethren some letters apologising for unavoidable absence, from Sir Culling Eardley Smith, Bart., Dr. Raffles, Mr. Reynolds, &c.

PRESENT.

Bedfordshire.—Rev. Messrs. William Alliott, Bedford; John Frost, Cotton End.

Bucks.—Rev. T. P. Bull, Newport Pagnell; Mr. John Rogers, Newport Pagnell.

Derbyshire.—Rev. Messrs. H. Ault, Repton; D. Davies, Ilkeston; John Brown, Wirksworth; William Kluht, Melbourne; D. D. Evans, Heanor; James Gawthorn, Derby; J. M. Newnes Matlock, Bath; William Blandy, Chesterfield; William Colville, Middleton; Charles Wilson, Sutton; Thomas R. Gawthorne, Belper; John Corbin, Derby. John Harrison, Esq., Belper; Mr. Jabez Brown, Belper; Mr. Thomas Harrison, Ilkeston; William Challinor, Derby.

Devonshire.—Rev. George Smith, Plymouth.

Gloucestershire.—W. D. Wills, Esq., Bristol.

Hants.—Rev. David Everard Ford, Lymington.

Kent.—Rev. Messrs. Henry J. Rook, Faversham; Thomas James, Woolwich.

Lancashire.—J. H. Hulme, Esq., Manchester. *

Leicestershire.—Rev. Messrs. William Salt, Hinckley; James Reading, Wymondham; Thomas Mays, Wigston Magna; William Joseph, Earl Shelton; James Roberts,

* The absence of all the Lancashire ministers, and of several from Yorkshire and Cheshire, was occasioned by an untoward mistake, that had been made in appointing the services for the opening of Great George Street Chapel, Liverpool, on the week of the assembly. Dr. Raffles himself greatly regretted the oversight, and used his best efforts to postpone his services, but as, of course, that depended on the engagements of the brethren who were to preach, it was found to be impracticable.

Melton Mowbray; William Bedford, Narborough; Thomas Islip, Stamford; James Buckpitt, Castle Donington; George Legge, Leicester; Edward Leighton, Loughborough; W. Tate, Ashby-de-la-Zouch; Stephen Causby, Hallaton. Mr. Joseph Cripps, Leicester; Mr. John Smith, Loughborough; Mr. Thomas Nunneley, Leicester.

Lincolnshire.—Rev. Messrs. J. N. Bergne, Lincoln; D. R. Campbell, Lincoln; Richard Soper, Grantham; Morgan Lloyd, Brigg; George Amos, Great Gonerby; William Todman, Louth.

Middlesex.—Rev. Messrs. J. Blackburn, William Stern Palmer, Algernon Wells, Secretaries, London; John Morrison, D.D., London; Thomas Clark, Highbury College; Robert Vaughan, D.D., Kensington; John Robinson, London; Robert Littler, London; James Matheson, D.D., London; John Hooper, Esq., Mill-Wall; B. Hanbury, Esq., Treasurer, London; James Spicer, Esq., Islington; Josiah Conder, Esq., London; H. Hopkins, Esq., Clapton.

Northumberland.—Mr. Joseph Mather, Newcastle-on-Tyne.

Northamptonshire.—Rev. Messrs. Benj. Hobson, Welford; Thomas Milner, M.A., Northampton; Edmond T. Prust, Northampton.

Nottinghamshire.—Rev. Messrs. Richard Alliot, LL.D., Nottingham; R. Weaver, Mansfield; William Christie, Fritchley, James Moreton, Tuxford; William Hugill, Worksop; G. B. Johnson, Retford; Thomas Colledge, Riddings; John Fogg, Courc; W. Inman, Keyworth; Henry L. Adams, Newark; Joseph Gilbert, Nottingham; John Wild, Nottingham; Thomas Keyworth, Nottingham; S. Foster, Mansfield; T. B. Burton, Hyson Green; Benjamin Ash, Laxton. Mr. George Dexter, Tuxford; Mr. Jonathan Dunn, Nottingham; Mr. Edward Harrison, Worksop; Mr. Richard Davidson, Newark; Mr. Henry Brentnall, Eastwood; Mr. John Outram, Newark; Arthur Wells, Esq., Nottingham; Mr. John Theaker, Nottingham; Mr. Thomas Knight, Nottingham; Mr. John Burton, Hyson Green; Richard Morley, Esq., Nottingham; Messrs. S. W. Moore, Richard Preston, Thomas Cullen, John Harrison, of Nottingham.

Staffordshire.—Rev. Messrs. James C. Gallaway, Westbromwich; John Cooke, Uttoxeter; D. A. Owen, Smithwick; William F. Buck, Burton-on-Trent; John Hill, Gornal; Edward Gatley, Lichfield; Joshua Shaw, Tutbury. Mr. Lewis Matkin, Tutbury.

Surrey.—Rev. Messrs. Robert Ashton, Putney; George Rose, Bermondsey.

Sussex.—Rev. James Edwards, Brighton.

Warwickshire.—Rev. Messrs. Alfred Pope, Leamington; John Harrison, Stretton-under-Fosse; John Hammond, Handsworth; John Sibree, Coventry; John Angel James, Birmingham.

Wiltshire.—Rev. Richard Elliott, Chairman, Devizes.

Worcestershire.—Rev. George Redford, LL.D., Worcester. Mr. Edward Wall, Worcester.

Yorkshire.—Rev. Messrs. Thomas Scales, Leeds; W. H. Stowell, Rotherham College; Thomas Roome, Silcoates; Thomas Stratton, Hull.

Scotland.—James Maccauley, M.D., Edinburgh; John Legge, Huntley; Adam Thompson, D.D., Coldstream, visitors.

The first business was to read and consider papers that had been prepared by the Committee for discussion at this meeting. The following document, "*The Congregational Union of England and Wales explained, and recommended to the Independent Churches and Pastors within the limits embraced by the Union*," was read and received for consideration:—

The Congregational Union of England and Wales is now in the twelfth year of its existence. Its perpetuity may now be considered secure. The necessity and the

encouragement for promoting its efficiency to the utmost are therefore strong. The grounds on which its claims to general support may be established, have gained confirmation. It has not occasioned the evil that was predicted, nor developed any tendencies to injurious results. It has accomplished much of the good anticipated at its formation, and has proved itself adapted to produce extensive and lasting benefit. If its progress has not been all that could be wished, it has been all or more than might have been expected. Nothing is required for its permanence, and good fruit, but wise management and able advocacy. Nothing could be a more hopeful indication in its favour, than that its claims should awaken interest, and obtain examination. Let it be examined, and it will be understood; let it be understood, and it will be approved.

It is impossible that the Congregational churches should remain without any distinct, recognised bond of Union; without any medium for fellowship and action as a community of Christians. Growing in numbers and strength—placed in the most free and favoured countries; and in times at once difficult and auspicious—agreed in sentiment, their interests common, in affection singularly harmonious and fraternal—the depositories of truths not more important in themselves, than exact in adaptation to present exigencies—having great and sacred interests to defend by an arduous struggle—surrounded with activities and combinations on every side—wanting nothing to qualify and prepare them for the accomplishment of a great work for the cause of Christ and truth in this and future generations, but such concert as may consist with their liberty—having already felt the want of that combination, made an attempt to provide the desideratum, experienced in part the advantage and delight of the required union—it is not probable that the Congregational churches will ever again be destitute of such a combination as the present Union provides. To make that Union all it ought to be, must, therefore, be the duty of every friend of our body, and to promote that most desirable end is the object of the present address.

PRINCIPLES ON WHICH THE UNION IS FOUNDED.

The Congregational Union of England and Wales is founded on the cherished principles of the Independent churches—the principles in which they originated, and by which they are distinguished. It violates none of these venerated principles, and it assumes none that are novel, or inconsistent with them.

The first principle of Independents is, that each church usually assembling in the same place, and organised for Christian fellowship according to the will of Christ, is complete within itself; and fully empowered by the Saviour to administer its own internal affairs—such as the admission of members, the choice of officers, the administration of discipline and ordinances, and the conduct of worship. In respect to all such internal affairs of churches, Congregationalists believe that Jesus Christ has not subjected his churches to any external authority whatever. The Congregational Union recognises and adopts this principle. The first article of its constitution states this primary principle—founds the Union upon a recognition of it—and guards against its violation by the proviso, that “the Union shall not, in any case, assume legislative authority, or become a court of appeal.” The Union must violate its own constitution ere it can invade the rights or liberty of any individual church.

A second principle of Independents, no less uniformly, no less strongly held than the first, is, the fellowship of churches with each other. They are not to have dominion one over another, nor many over one; but they are to have communion one with another, and each with all, as far as opportunity for it can be obtained. There is to be a mutual recognition of churches. They are to acknowledge each other as communities of believers. They are, on suitable occasions, to unite in worship and ordinances. They are to maintain sympathy, counsel, prayer, and a good understand-

ing, among themselves. They are to receive to occasional fellowship the members and officers of all other recognised churches. But they are not thus to recognise and commune with churches not sound in faith, not pure in discipline, not charitable and peaceful in spirit. This principle the Congregational Union did not originate. It is found in the earliest writings and declarations of the Independent body. The practice of which this principle is the root, was found in extensive operation by the brethren who founded the Union. They found that the Congregational churches of England and Wales had recognised each other, had united with each other in numerous and beneficial associations. The Union is but an association of associations, as an association is a union of churches. Churches already admitted into associations, where the associations do not, as such, connect themselves with the Union, are also severally eligible for its fellowship. Thus, whatever churches have previously recognised each other, the Union will recognise, and for that, and no other reason—because they stand in previous mutual recognition and fellowship. The Union originates nothing, not even the recognition of a single church. It builds on the old foundations. It takes up and acts upon the old principles and long established practices of the Independent churches.

The third principle on which the Congregational Union of England and Wales is founded, is, like the two preceding, one long admitted and acted upon by Independents, namely, that there are great purposes connected with the administration and advancement of the kingdom of Christ in the world, not to be effectually accomplished, if at all, without some concert and union among churches. The separation and independency of churches is for the attainment of purposes peculiar to each. The union of churches is for the accomplishment of objects common to all. Each church, uncontrolled by any external authority, administers its own affairs, for the security of its own peace, liberty, and edification. Many churches act together for objects in which they all have a like and common interest, but for the attainment of which their separate, uncombined efforts are inadequate. Such are declarations of truths surely believed by the churches and their pastors; institutions and plans for training a succession of pastors in all godly qualifications for their sacred work; efforts for the enlargement of the kingdom of Christ, the spread of his holy Gospel in the world. It is not meant that, for these great purposes, nothing can be done by churches acting separately, but that churches acting only apart, and not at all in combination, would attain them in a very imperfect degree compared with what may be realised by their combined energies, their concerted movements. For the first of these public common objects, various solemn testimonies to Christian truth have been set forth, by agreement, in the name of many concurring churches and pastors, from the earliest commencement of that struggle for pure doctrine, in which the separation of Independents from other Christian communities originated. Independents object to creeds and tests imposed, but not to statements of truth publicly declared and professed. It is one powerful method for maintaining truth, that many churches should openly and unitedly profess it. It will be a bond of union among themselves, and an instrument of their power in the world. The Congregational Union, in putting forth a declaration of the faith and order of the Independent churches, acted in accordance with the old principles and practices of Independents. With respect to the other two objects, the education of the rising ministry, and the propagation of the Gospel, these great objects have been, for many years, committed to combinations of Christians, rather than of churches. Christians acting in their individual capacity, and without reference to church relations or duties, have united themselves into societies for these objects, and have done nobly in so promoting them. To attempt any change in this course of procedure might be unwise and injurious; but without the least disturbance of existing arrangements for these objects, there is

room for the most beneficial action of a union of churches and pastors for their attainment. The declared approval of such a body, its counsels and prayers, its influence and activity, may exceedingly advance the interests of societies for promoting the kingdom of Christ. Nothing can exonerate churches from their duties and responsibilities in relation to these great interests. No existence, or activity, or success of societies, for training ministers and spreading the Gospel, can make it cease to be the duty of churches, as such, to take counsel, to offer prayer, to contribute money, to act together, for these great purposes.

OBJECTS FOR WHICH THE UNION WAS FOUNDED.

1. For extended Christian fellowship—first among the churches and pastors forming the Union, and between the Union and other bodies of Congregational believers, founded on their firm, unanimous consent in the same views of the whole system of Christian truth. And next, through the Union, with communities of evangelical Christians not Congregational, based on agreement in all the greater truths of Christ's holy religion, and on candour and mutual forbearance in respect to differences on points of minor moment.

2. For promoting the interests and enlargement of the Congregational body in this country. There can be no reasons for forming the Independent churches as a separated body of Christians, which are not equally reasons for efforts to increase the vigour and extent of the community thus formed; and these churches are believed to be the depositories and witnesses of views of Christian truth so important, as to justify and require courage, zeal, and energy for their propagation.

3. For exerting a beneficial influence on the missionary movements of the Independent churches in which they labour to extend the glorious Gospel, by proceedings in harmony with all their distinctive views of Gospel truth and church polity.

4. For advancing throughout the Congregational body, the tone, and life, and power of spiritual religion, by a constant and careful adaptation to that end, of all its proceedings and influence.

MEANS BY WHICH THE UNION SEEKS TO ACCOMPLISH ITS OBJECTS.

1. The formation of the Union is in itself adapted to promote the objects contemplated. It embodies the sentiment of Union. It is a centre for fellowship, and a medium for action. It calls up the idea that the Independent churches constitute a Christian community. It is a testimony to their mutual obligations and sympathies. It gives form and scope to those elements of true fraternity which have always prevailed among the Independent churches in their unity of doctrine, spirit, and affection.

2. The annual assemblies of the Union, constituted of the pastors and delegates of the churches. These meetings of brethren gathered to attend upon this very thing—the welfare of the denomination—are indispensable. They afford opportunity for fellowship and counsel. They promote peace and love. They are seasons for combined action. From them public declarations of sentiment can be put forth. Amidst their fraternal harmony, the representatives of other Christian bodies can be welcomed to affectionate fellowship. There all the interests peculiar to the body can receive free and confidential discussion. They are the gatherings of the brethren of our Congregational family, at their own peaceful, united home.

3. The publications of the Union. It is superfluous to speak of the influence of the press. By it chiefly the mind of the world will be for all future ages swayd and governed. The opinions that do not find a powerful advocacy through the press, must remain feeble and un influential. But even the power of the press itself is augmented when it is employed to publish the sentiments of a Christian fellowship—

the sentiments that have been matured and adopted amidst the prayers and conferences of many enlightened, devoted men. Nor was there ever a time when such testimonies to the truths maintained by the Independent churches so urgently required thus to be published and explained, defended and propagated.

4. The connexion of the Union with the British Missions of the Congregational churches—their labours on their own principles to extend the Gospel in their own country. In the British empire, the spread of principles dear to the Independent body is most immediately necessary. Those principles are purely evangelical, thoroughly scriptural, entirely opposed to superstition, formality, and human authority over conscience in things sacred and religious. There never was a time in English history when efforts to maintain and extend these principles was more needed. Congregational principles require to be propagated in their entire range—the theology, the polity, the spirit they embody—the theology to save the souls of men, the polity to preserve the purity and simplicity of the theology, the spirit to repudiate the authority of men, that the authority of Christ may be obeyed, and that alone obeyed. To spread the doctrine without the polity, is to fail in wisdom. To labour for the polity, without pre-eminent regard to the doctrine, is sectarian. To resist human authority, except with a view to entire obedience to Christ, is but faction. The due and well-proportioned regard to all three is the wisdom that cometh down from above, is the true apostolic succession in adopting the principles, and following the practices of the first, the inspired propagators of the Gospel. The connexion of the Union with the Congregational British Missions promotes in all their proceedings unity of action, consistency of principle, and energy of effort. It brings them all into nearer and more avowed connexion with the churches. Certainly the churches, as such, ought not to be excluded from a part and an influence in Missions. Yet a society of churches might be objectionable, impracticable. The affiliation of the societies with the Union of the churches realises perhaps the just medium—the legitimate influence of churches, the necessary liberty of societies.

THE METHODS THAT WILL BE MOST AVAILABLE TO PROMOTE THE EFFICIENCY OF THE UNION.

1. The extension and improvement of district associations. These involve the principle, and promote the spirit of union. On them and their organisation, the general Union is founded. As these become severally vigorous and efficient, and as through the general Union they obtain mutual concert and fellowship, all the ends contemplated in this organisation of the Independent churches will be attained.

2. The introduction of the Union to the notice of the churches. It is believed that the principles and objects of the Union, when fairly presented to the view of the churches, would secure general interest and approval. Were the pastors to call the attention of the churches to the thought that there are many hundreds of churches in their native land of a faith and order identical with their own—that these many churches are one great Christian community—that with them all a fraternal Union may be formed—that through this Union they can hold mutual fellowship and sympathy, can labour and testify on behalf of their dearest principles, and can obtain fellowship with other bodies of evangelical believers, it can hardly be doubted that greatly enlarged views would be taken by our Christian brethren, that the range of their sympathies would be extended, and their zeal for great truths and interests much promoted.

3. The purchase and distribution of the publications of the Union. Were this easy and natural method of serving the Union, and of promoting its objects generally adopted, it would almost alone be effectual—it would spread information, awaken interest, secure funds, and establish the Union, whose principles, objects, means, are all embodied in its publications.

4. Attendance on the meetings of the Union—contributions to its funds—candid examination of its plans and objects—thoughtful views of the interesting, yet critical times that are passing over us—considerate regard to the past history of the Congregational body—just observation of the benefits reaped by other bodies through organisation and united efforts—a due appreciation of the vital importance and inestimable value of the distinctive principles of Independents—a grateful remembrance of that real unity of sentiment and heart which pervades the entire Congregational brotherhood—a correct estimate of the good that has resulted to the church and to the world by the Independent churches even when acting without full concert, and of the much greater results that might be expected from unity of effort and combination of means among them—all will promote the interests of the Congregational Union of England and Wales—all will point to Union as the great desideratum of the churches—the dictate of wisdom—the strength of every cause, most of all of that which has in it most of truth, liberty, and charity.

RESULTS ALREADY ATTAINED BY THE UNION.

1. It has realised the conception of a Union of the Independent churches of England and Wales, and has subjected it to the test of experiment for more than eleven years.

2. It has secured many numerous meetings of the delegates and brethren of the united churches, most harmonious, edifying, and invigorating in their character.

3. It has obtained, both by delegations and letters, fraternal correspondence with bodies of evangelical Christians in Scotland and Ireland, in the United States of America and the British Colonies, and on the Continent of Europe.

4. It has put forth a declaration of faith and order of the Congregational churches, which has been very widely circulated, with great approval and advantage. It has also issued various publications; and has commenced a series of tracts, all designed to promote the interests of pure truth and vital religion in connexion with the churches and principles of Independents.

5. It has originated efficient Missions in the British Colonies—exerted a salutary influence on the Home Missions of the Independent churches—and is engaged in efforts to serve in a like manner those conducted by them in Ireland.

6. Its proceedings and publications have exerted a beneficial influence on the sentiments of the Independent body, in a period to them of equal difficulty and interest.

7. And, lastly, secure foundations have been laid for the stability of the Union, as a permanent medium for the fellowship, counsels, and action of the Congregational churches of this country, as the events of the future may summon them to testimony, to action, or to suffering in the cause of Christ.

Upon the reading of this paper a long and very interesting conversation arose upon the present state of our denominational interests in town and country, when statements were made from different parts of the kingdom of a very interesting and cheering character. The document having passed, as we may say, "through a committee of the whole house," with very general approbation, was adopted, and ordered to be published.

A second paper was then presented to the brethren, entitled, "*A Declaration of Views and Principles on various Deeply Interesting Questions Agitated during the Present Crisis, as they affect the Duty and Reputation of the Independent Churches.*" This gave rise to a very animated, but most amicable discussion upon the propriety of a Declaration at all, and upon the correctness of some particular statements in it. At length, it was referred to a Sub-Committee to revise and present it again on Thursday morning.

We must anticipate our narrative, by stating, that the following is the form in which it was brought up by the Committee, and unanimously adopted for publication.

DECLARATION OF VIEWS, ETC.

For a period now exceeding ten years, the state of our beloved country has been one of deep and anxious interest. From the position among the nations of the earth assigned to her by Providence, whatever effects the welfare of Britain, must hardly less influence them for good or for evil. The questions moreover that have been recently, and still continue to be, agitated in this country, are in their nature and principles of permanent, universal importance. They will be solved in England not only by discussion, but by example, for the benefit of all nations, and of all times. It was, therefore, impossible that any body of enlightened, energetic, Christian men, should stand in the position of mere observers, amidst the times and scenes alluded to. Every generous, patriotic, Christian impulse forbade it. Accordingly, the Independent churches of England have, at this deeply interesting period, acted their part, and caused their voice to be heard, amidst movements and discussions in which the welfare of their country, the claims of sacred truth, and the destinies of the church and the world, are all involved.

The question, surpassing all the others in importance, and indeed including within itself all which have, during this period of general debate and struggle, occupied the public mind, has been that relating to the principles on which the affairs of the church of Christ ought to be administered. On this it was impossible for Congregationalists to be silent. It was their question. Their opinions on this subject formed at once the cause of their original separation from other churches, and the distinctive characteristics of the community they constituted. At the same time, no question could be more complex and exciting. No position of human affairs could be imagined more adapted than that now prevailing in England, to render its discussion at once advantageous and difficult—advantageous inasmuch as there is hardly possible a practical illustration of the question which it does not supply—difficult because never were false principles so singularly entrenched in powerful interests, plausible associations and results, cherished predilections, and impressive appearances, as in the ecclesiastical institutions of this country. To deal honestly and fearlessly with this question was therefore no easy task. The party that would do so, must act with undesirable associates; must be placed in a most unfavourable social position; must incur the bitter hostility of the interested, the contempt of the haughty, and, which is far more to be deprecated, the misapprehension and censure of many more excellent, but mistaken persons. Now the Independent body generally did so meet the discussion of the day. They did not originate, but neither did they shrink from the controversy. They did not conceal their sentiments either when they foresaw, or while they suffered, the penalty sure to follow their avowal. The result is natural. They are accused by their opponents—not of timidity, but of rashness—not of concealing, but of obtruding their obnoxious sentiments. And they are suffering an amount of obloquy, pressure, and opposition, more severe, prolonged, and universal, than at any former period, since the settlement of the nation under the house of Brunswick.

It may, therefore, not be inappropriate, or without useful results, that the present meeting should put forth a calm declaration of its views as to the social and public duties of the body of Christians with which it stands connected, at the present crisis—as applicable to the past it may come in aid of their vindication—in respect to the future it may assist to guide them in their course. Such a statement may neither silence accusers, nor satisfy enemies; but it may really vindicate not only the accused, but the truth itself. It may put on record for the information of those on whom more peaceful times may hereafter come, how their fathers thought and acted in days of struggle for precious truths and principles, as to us in these times the record of our predecessors' conflicts and sufferings for the same sacred interests, in periods still more stormy, is pregnant with instruction, impulse, and encouragement.

To embody these views in a public document, subjected to the discussions of an assembly of brethren, must test and sift them. To place them in such an authentic form before the public must give every advantage for their examination. Some accusations may be safely condemned, and wisely neglected. They may either not require refutation, or silence may best declare them false. But in the case that calls forth the following vindictory declaration, a numerous body of Christian churches has been assailed with persevering misrepresentations for a course adopted under views of duty, in defence of truth, for the cause of Christ. It is therefore due, not to personal but public reputation; not to private, but general and sacred interests, that the course pursued by the Congregational body through recent eventful years, should stand recorded and explained by those who know what they speak, and whereof they affirm.

Therefore, to all lovers of truth and candour, the present meeting submits with respect the following declarations intended to explain and vindicate the public course of the Congregational body generally, through the still pending struggle of the present crisis.

1. No accusation has of late been more unsparingly and bitterly urged against Protestant dissenters in general, and specifically against Independents, than that they are political. What is the precise meaning of the charge remains still unexplained. There can be no doubt it is urged in a bad sense. It is intended by it, to accuse and condemn. In every such sense it is calmly denied. If it be meant by the principles of Independents—that they plead conscience, but are in reality influenced by faction, it is not so. If it be affirmed of their spirit, that they prefer the clamour and strife of political struggle to the calm virtues and peaceful walks of religion, it is not so. If it be asserted of their objects, that they have for their end political change, the overthrow of political institutions, the attainment of political power, it is not so. But being moved by conscience toward God, and guided by sacred Scripture, Independents are ardently aiming to promote the simplicity, spirituality, and purity of the church of Christ. They would remove political influence and power out of the church, they would separate the entirely distinct functions of the body politic, and the body ecclesiastic; and for this, those who would retain the political character and alliances of the church assail them as political. After bearing a long unheeded testimony to their views of truth on these subjects in their own religious proceedings, the altered state of the public affairs and mind summoned them into a more open and observed witness for the same sentiments in public appeals to the nation and the legislature. The evils against which they protest could be no otherwise corrected or even exposed. But these proceedings originated in religious motives, and were directed to religious ends. This meeting disavows, on the part of Independents, any political sentiments or interests peculiar to themselves. In things civil and political, dissenters have no standing in this country as a separate body. They are known to the state, and recognised by it, as a distinct class in religion, and in religion only.

2. Independents are firm, unchanged, uncompromising Protestants, as opposed to Roman Catholics—they are of undoubted, strenuous orthodoxy, as the antagonists of Socinianism—they are firm believers in the holy religion of Christ, against every form or degree of infidelity—the Episcopal church in this nation, while conscientiously objecting to its establishment by the state, and lamenting deeply the doctrine of sacramental efficacy taught in its offices, they yet regard as an illustrious branch of the reformation from Popery. The changes advocated by them in the ecclesiastical institutions of their country, they desire in the full and firm persuasion that their accomplishment would promote, in a degree not to be described, all the great interests of vital Christianity. The Gospel, no longer associated with the coercion and penalties of law, would vindicate itself against the infidel by its own truth and power—Protestants, no longer divided by invidious distinctions, would unite for

their common cause—the deep and wide chasm now separating large classes of the subjects of this realm would be closed—the Episcopal church, would grow pure and powerful for good amidst the genial influences of liberty—the various bodies of believers in this land would dwell in love so as under existing institutions they never can—the strength now expended in mutual contention would be employed in enterprises separate or combined for the advancement of their common Christianity—the entire church, depending only on strength from on high, would be replenished with heavenly influence from her Almighty Lord. It is only in the belief that such would be the results of the separation of church and state, that Protestant dissenters have desired so momentous a change. It is only in the ardent desire to realise these results that they have, amidst difficulty, contempt, and bitter revilings, sought, for that separation. They know themselves to be animated by genuine patriotism. They entirely believe that their sentiments, carried into effect, would not overthrow but unspeakably improve the institutions of their country.

3. They are citizens of a free country, the subjects of a limited monarchy. The laws of the realm, both in their letter and in their spirit, recognise the right of the subject to discuss with freedom, limited by respect, questions affecting the government, constitution, and interests of the nation. The representative system, on which the public liberties are based, embodies the right of the people to influence the national policy, and provides for the orderly and beneficial action of that right. Every elector is invested with his share in the ultimate and supreme power of the state. These rights create duties. These privileges involve responsibilities. These institutions summon the people of this country to think and act for the public good. Providence, by these arrangements, addresses to the pious and virtuous of this nation an orderly call to act their part for the public good in the fear of God. In free states, true religion, sound morals, public virtue, are, if possible, more essential to national welfare than in those wherein more despotic rule prevails. The public mind, the ruling powers of a nation, cannot be imbued with just principles, if good men shrink from their political duties through dislike, timidity, or mistake. Let it be admitted that this is a just view of the position and the duty of an English subject, educated, possessed of substance, and entrusted with the franchise—to add that he is a man who fears God, alters his public duty only by rendering it more necessary to the state, and more binding on himself. Such are the views of this meeting. The brethren now assembled believe, that at this juncture the fearless discharge of their political duties is imperatively demanded of all British Christians who combine the love of liberty with the fear of God, and who value their civil rights chiefly as they are subservient to their spiritual privileges and duties. They think that when men of wealth and power endeavour to coerce electors in the exercise of their franchise—to use the rights of the people as the instruments of their own power—to make the possession of that right an injury rather than a privilege, an occasion of subserviency rather than an exercise of influence—that then, in the Christian voter, the fear of God should come in aid of integrity, and invigorate the love of liberty, to a fearless discharge of duty. They think that Christian electors should be examples of a sustained, consistent, and honest independence—that when bribery abounds without shame or fear, the public interests are bought and sold for filthy lucre, and the public virtue is undermined for party triumph, not only should every Christian elector shake his hands from holding of bribes, but every pastor, every church, should number among the sins that mark a man as unworthy of their fellowship the sale of his conscience in his vote. They think that both the sufferings and the vices of the poorer classes in the strangely unequal and divided state of society in which they dwell—that the partial laws which prefer the rights of property before those of humanity, and in some cases of justice—that the acrimony, dishonesty, and flagrant calumnies of the

press, protected alike against loss or shame by party interests—present occasions for the exercise of Christian patriotism in the various walks of public duty, from which Independents ought not to shrink, the very circumstances that render such duties irksome, or difficult, or disadvantageous, rendering them at the same time imperative and indispensable.

4. To this assembly pure and vital Christianity is precious above all other interests and considerations. The brethren present believe, indeed, that a pure administration of Christian institutions will greatly conduce to the purity of Christian doctrine; and that a wise adjustment of political institutions will remove the chief hindrances to a pure administration of the appointments of the Gospel. The views of Independents on the politics of the nation, and on the institutes of the church, have all reference to their love of evangelical truth. In that they take their origin, in that they centre and terminate. The vital, characteristic truth of the Gospel, Independents believe to be, justification by faith—salvation by grace through faith. The clear perception, the consistent advocacy of this truth, they believe will lead on to just conceptions of the entire Gospel. This cardinal truth can only be established by, and it will, in its turn, establish, the sole, supreme authority of sacred Scripture as the rule of faith. It will require for its administration not a sacramental priesthood, but a preaching ministry. It will work in the personal experience and holy lives of Christians. It will uphold the supremacy of Christ, and so secure the liberty of Christians. This glorious truth, preached and defended by Paul as the very essence of the Gospel—revived and proclaimed by Luther as the very life of the reformation from Popery, Independents would retain unblemished, unclouded, not as their distinction and honour merely, but as the patrimony of the entire church, the hope of the world, and the glory of Christ. In the present day, Independents see with grief this ancient and glorious truth abandoned and opposed. They see regeneration by baptism substituted for salvation by faith. They see this primary error draw after it a train of sentiments, claims, and practices essentially Popish. Their own ministry is condemned as invalid, and their churches denounced as forming no part of the great fellowship of believers in Christ. The right of private judgment is assailed, and the sole authority of Scripture, as the rule of faith, is impugned. This meeting, therefore, declares the conviction, that, before and above all other claims and duties now resting on the Independent churches, is that of a resolved stand for the genuine Evangelical and Protestant faith as it is in Jesus, as it is in Scripture. That the people should uphold their pastors in preaching this truth, and that the pastors should deem it their honour and joy to proclaim and defend this faith once delivered to the saints. And this seems to the present meeting, the special dispensation from the Lord at this time to the Congregational body, in a faithful and courageous fulfilment of which his servants may expect the refreshing power of the Divine spirit, and will best subserve all the interests of the church, the nation, and the world. They feel summoned to this course of doctrine and labour by the signs of the times, as by a voice from heaven. And as they have no designs as a separated body of Christians, or as a class of the subjects of this realm, no interests or objects, civil or sacred, for themselves or for their country, for the church or for the world, which they do not verily believe the fearless proclamation of the pure Gospel will, more than any other instrumentality, powerfully promote, they can proceed to this work calm and unfettered, fearing the loss of nothing while they retain the Gospel, and that retained not doubting to effect all that is in their hearts in the service of Christ, and for the good of mankind.

5. But so far as the views of Independents are rightly understood and interpreted by this meeting, they regard even sound evangelical doctrine itself, but as a means to a higher end. They value scriptural church polity as subservient to the preserva-

tion and interests of pure doctrine. They value pure doctrine as the instrument of producing and promoting vital religion. With them, truth is for the soul, that the soul may be for God. They dread a formal and lifeless orthodoxy. History has taught them, that sound doctrine will be soon abandoned by churches, in which it is not preserved by the affections of the heart, as well as by the convictions of the judgment. They know that hearers with unconverted hearts may be impatient and jealous of unsound doctrine, and that preachers, destitute of vital piety, may proclaim an accurate and evangelical theology. They perceive that no forms of discipline, worship, or doctrine, can have power and prevail, if they are not impregnated with life, and administered with the warm impulse of heartfelt affection. At the present time, they see even a system of sacramental superstition prevailing more through the fervour, earnestness, and self-denial, of its advocates, than by their learning, genius, and ability, great as they confessedly are. Moreover, though the brethren present perceive that it is the indispensable duty of the independent churches to bear their appropriate part in the great pending struggles for liberty and truth, yet they are not insensible to the imminent danger to which they are exposed, who engage, however wisely and unavoidably, in such a contest, of sustaining injury in respect to the power of experimental religion, and to the calmness, the candour, and the charity of the Christian temper. The meeting, therefore, with heartfelt satisfaction, testifies its belief, that the life and power of pure and undefiled religion is, to the Congregational churches and their pastors, their dearest interest, their highest aim. As the preservation and spread of this religion is the ultimate end for which they witness and labour, so they feel that end can never be attained by them, unless they are imbued with that piety they labour to promote. Thus do Independents desire civil freedom, administered through representative institutions, by public virtue, for the sake of religious liberty. Religious liberty is with them, freedom from the dominion of men, that they may be under law to Christ, in an undeviating obedience to his authority, declared in Holy Scripture. They appeal to that authority in questions of church polity, as well as of Christian doctrine, because they think the polity prescribed by Inspiration was designed to preserve the doctrines it propounds. Those sacred doctrines they chiefly value as the message of salvation, rendered efficacious in the living and experimental piety they produce, when accompanied with the power of the Spirit, in the hearts of believers. This is their ultimate aim. They can be satisfied only with vital godliness, adorned with a Christian temper, rich in good works, crowned with salvation, and terminating in glory to God in the highest, through Jesus Christ their Lord.

A third paper was then read, on "*The Validity of the Ministry of Congregational Pastors Vindicated*," which, as there was not time fully to consider it, was referred back to the Committee, and by them to be brought upon again at the annual meeting in May next.

At three o'clock the meeting adjourned for dinner, which was most hospitably provided at the Exchange Rooms, where a large and most respectable company partook of a cold repast.

As the Rev. W. H. Stowell was to leave Nottingham that night, to be present at the opening of Dr. Raffles's chapel on the following day, it was proposed, and most cordially adopted, that he should convey to Dr. Raffles and his friends, and to the ministers assembled at Liverpool, the affectionate greetings and cordial congratulations of the united brethren at Nottingham.

At six o'clock a very large congregation assembled in Friar's Lane Chapel, when the Rev. John Morison, D.D., of Chelsea, delivered an animated and Scriptural address on "Congregational Church Polity, founded on the principle, that the Bible, and the Bible alone, is the Religion of Protestants."

He was followed by the Rev. W. H. Stowell, Theological Tutor of Rotherham College, on "The Purity of Evangelical Doctrine, secured by Congregational Church Principles." This acute and conclusive address was heard with deep interest by a crowded auditory, who, doubtless, regretted that its gifted author was compelled to impair its effect by omitting his last division, which was necessary to the completeness of the argument. We sincerely hope that its author will permit its publication in our pages.

The great length of the documents read at the meeting of Thursday morning, compels us to defer the record of that day's proceedings till our next number.

MEETINGS OF COUNTY ASSOCIATIONS.

DORSET.—The autumnal meeting of the Dorset County Association was held at Wareham, in the last week of September. The Rev. George Jones, of Lyme Regis, preached on Tuesday evening, the 28th, at the Upper Meeting. A prayer-meeting was held at the Old Meeting on Wednesday morning the 29th, at seven o'clock; at eight o'clock, in the British School-room, there was a public breakfast of the teachers and friends of Sunday-schools; after which, addresses were delivered by the Rev. Messrs. Gurnett, Bodwell, Jones, and Joseph Smedmore; at eleven o'clock the services connected with the recognition of the Rev. Thomas Seavill, as pastor of the church, assembling in the Old Meeting, Wareham, commenced, Mr. Chamberlain stated the nature and condition of a Christian church; Mr. Bodwell asked the usual questions, to which satisfactory answers were returned by Mr. John Brown, one of the deacons of the church, and by Mr. Seavill, the pastor elect; Mr. A. Morton Brown offered the recognition prayer; Mr. Spink addressed the pastor and church; and Messrs. Rice, Simper, and Jones, also took part in the service. At seven o'clock in the evening, a devotional meeting was held. Mr. Joseph Smedmore commenced with reading the Scriptures and prayer; Mr. A. Morton Brown gave a very interesting detail of his visits to the village stations in the north and east of the county; Mr. Jones addressed backsliders, and prayed for them; Mr. Rice spoke of submission to Christ, and prayed; and Mr. Bodwell spoke of the danger of delay, and concluded with prayer. At the business meeting in the afternoon, the minute secretary was instructed to furnish county statistics for the Congregational Calendar; and to forward a circular to each church in the county, recommending a simultaneous collection in behalf of British Missions, on the 31st of October, 1841.

The unavoidable absence of the Rev. William Jay, of Bath, as well as of the venerable and long tried friends the Rev. Messrs. Durant and Keynes, was much regretted. The attendance at all these services was very encouraging, notwithstanding the unpropitious weather.

THE MONMOUTHSHIRE ASSOCIATION OF ENGLISH MINISTERS AND CHURCHES held its half yearly meeting in Newport, at the Tabernacle, September 15th, 1841.

Preachers:—The previous evening, the Rev. Edward White, Cardiff; Rev. T. Rees, of Chepstow, addressed the Sunday-school teachers. At seven o'clock in the morning the Rev. J. Bunn, of Abergavenny, took the given subject, "On brotherly love." At three o'clock a public meeting was held, to excite attention to Home, Irish, Colonial, and Foreign Missions; and in the evening the Rev. T. Loader, of Monmouth, preached at seven o'clock. Various ministers engaged in the devotional services.

Simultaneous collections for British Missions on Lord's-day, the 31st of October next, were unanimously recommended, and it is hoped will be adopted by the churches connected with this association.

STAFFORDSHIRE CONGREGATIONAL UNION.—The twenty-seventh anniversary of this Union was held at West Bromwich, on the 12th, 13th, 14th, and 15th, of July, 1841. The Committee met on Monday the 12th, at three, p.m. The ministers and delegates began to assemble at five, and a preparatory sermon was preached by the Rev. John Raven, of Birmingham. On Tuesday the 13th, a prayer-meeting was held at seven, a.m.; the district committees of the county met at nine; the business of the Union commenced at ten, and continued till half-past one. A dinner was provided in the School-room, to which ladies, as well as members of the Union, were admitted. Business was resumed after dinner. The annual sermon was preached in the evening by the Rev. J. Fletcher, of Hanley. The subject of the discourse was the possibility and duty of a church to retain the state of revival to which it may be raised. After the discourse the Lord's supper was administered to members of Christian churches present. At the communion, the Rev. John Hill, of Gornal, presided, and several other brethren gave addresses. Wednesday was occupied in a similar way to that of the previous day, with the exception that in the evening a public meeting was held. The chair was taken, and the report read, by the Rev. J. C. Galloway. Addresses were delivered by the Rev. Messrs. Cook, of Utoxeter; Pearce, of Lozells; Fletcher, of Hanley; Hudson, of West Bromwich; East, of Birmingham; Hammond, of Handsworth; Griffiths, of Pean; Hall, of Wolverhampton; Hill, of Gornal; Owen, of Snethwick; Buck, of Burton. On Thursday morning the ministers met at nine, and spent nearly three hours in fraternal conference, on the duties and difficulties of the Christian ministry. These meetings were characterized by close attention to business, uninterrupted harmony, and fervent prayer. In addition to the ordinary business which the operations of the Union in different parts of the county occasioned, resolutions were passed in favour of making arrangements to have deputations of ministerial brethren to visit every church and preaching-station in the county, with a view to promote the revival of religion in such places, and the extension of efforts to make known the way of salvation—in favour of addressing the Committee of the Congregational Union of England and Wales on the importance of obtaining much more spacious premises for the annual meeting in London; of securing longer time for the meeting; and holding public services in connexion with it; in favour of requesting the same Committee to take into consideration the desirableness of publishing a cheap, practical and devotional, monthly periodical, with a view to interest the members of our churches generally, in the principles of Congregationalism, and on the state and transactions of our different churches and denominational institutions; in favour of forming a Voluntary Church Association for the county, in connexion with the one in London, &c.

CUMBERLAND.—A meeting was held at Aspatria, October 6th, 1841, for the purpose of reviving and reorganising the association of pastors and churches in the county of Cumberland, which, owing to the lamented death of the late secretary, the Rev. J. Helliwell, had not met since June, 1839.

The following ministers of the county were present. Rev. R. Wolstenholme, Carlisle; Rev. R. G. Milne, A.M., Whitehaven; Rev. J. Reeve, Aspatria; Rev. D. Black, Abbey-holme; and Rev. A. F. Shawyer, Cockermouth. Letters were received from the Rev. Messrs Harper, of Alston; Brewis, of Penrith, and Baker of Brampton, regretting their unavoidable absence, and containing assurances of cordial concurrence and co-operation with the brethren assembled. The meeting was favoured with the presence and counsel of the Rev. Dr. Matheson and the Rev. J. Blackburn, secretaries, respectively, of the Home Missionary Society, and the Congregational Union. The assembled pastors were also honoured with the presence and advice of Sir Wilfrid Lawson, of Brayton Hall, Bart., whose Christian hospitality, zeal, and devotedness, entitle him to the esteem and gratitude of our denomination.

The proceedings were commenced with prayer by Dr. Matheson. After the rules of the association had been revised to meet the present state of the churches in the county, and other necessary business had been disposed of, a deputation was received from the church at Workington, who sought the advice and co-operation of the association, in obtaining an assistant minister for their venerable and beloved pastor, the Rev. S. Peil, who has laboured in word and doctrine in that town, upwards of fifty years. Arrangements were consequently made for the purpose of effecting the objects of the deputation. The spiritual condition and claims of several districts, but ill furnished with religious instruction, engaged the sympathies of the meeting, and various resolutions of a practical tendency, were passed with a view to promote the spiritual interests of the county.

Among the incidental subjects brought forward, the importance and necessity of extreme caution, in admitting unknown ministers into the fellowship of our associations, and to the pastorate of our churches, was particularly commented upon and strongly recommended; but no decisive arrangements on this subject, were submitted to the meeting, it being understood, that the Congregational Union proposed considering the question, with the view of recommending some plan for guarding, in this respect, the honour and purity of the denomination.

COLLEGIATE ANNIVERSARIES.

AIRDALE COLLEGE YORKSHIRE.—The annual examination of the students took place on Tuesday, June 22nd; the Rev. J. G. Miall, of Bradford, presided. The studies pursued by the various classes during the year have been the following:—

Hebrew.—Book of Ecclesiastes, Lamentations, Hosea, Joel, Amos, Genesis, c. 19 to end, Leviticus, 20 chapters, and Isaiah, 26 chapters, collating them with the Septuagint. One class was prepared to translate 28 verses of the 1st chapter of the Gospel of John from Greek into Hebrew.

Syriac.—Gospel by Matthew, chap. 7 to 16, inclusive, and the Epistle to the Romans.

Greek.—The Oration of Demosthenes, "De Corona." The "Prometheus Vinc-tus," of Æschylus. First book of Iliad. Æsop's fables, and the Odes of Anacreon. Also from the Greek Testament, Mat., 12 chapters, the Epistle to Ephes., Phil., Coloss., and of James, Peter, and John.

Mathematics.—The first, second, fifth, sixth, and twelfth books of Euclid, with the elements of Plane Trigonometry; also two classes in Algebra, as far as Simple Equations.

Latin.—Pliny's Letters, Terence's "Andria," Horace's Odes and "Carmen Seculare," with the first book of the "Æneid."

Divinity.—Lectures on the Being and perfections of God, and on preaching and the pastoral office. The two senior classes had also read in Calvin's Institutes.

Mental Philosophy.—Brown's Lectures on the Emotions; and six essays from Reid, on the human mind, as text books.

French.—First vol. of "Pensees de Pascal."

Church History by Mosheim, and Belles Lettres by Blair.

Report of the Examining Committee.

The Committee have no hesitation in expressing their conviction that the results of the examination have been such as to reflect high honour on the students and their respected tutors. Time and opportunities have, it is evident, been most sedulously improved, both by those who have directed, and those who have pursued the course of

the year. And when the diversity of subjects is remembered, the amount of acquisition affords a gratifying promise of the attainments which may be expected from the students in their subsequent ministerial life.

On the following day a public meeting was held in the College Chapel, when the following essays were read:—"On the sin of Quenching the Spirit," by Mr. Lings; on the "Harmony of Reason and Revelation," by Mr. Goodall; on the "Adaptation of Christianity to the Moral State of Man." And the Rev. T. Scales, of Leeds, delivered a most excellent and suitable address to the Students, which was unanimously requested to be printed. After which, the constituents of the college met in the library; J. P. Clapham, Esq., in the chair. Rev. W. Scott, theological tutor of the institution, read the report, from which it appeared that three students had finished their academic course since last midsummer: Mr. Alfred Scales, who is supplying a vacant church and congregation at Bangor; Mr. H. Lings, who has accepted an invitation to take the pastorate of a newly-formed church at Accrington, in Lancashire; and Mr. S. Goodall, of the church assembling at Claypath Chapel, Durham.

In the evening an interesting and useful sermon was preached in the College Chapel, by the Rev. H. J. Muir, of Sheffield. The next session is expected to commence with twenty students.

ROTHERHAM COLLEGE.—The friends and supporters of this institution held their annual meeting at the close of the session, on the 30th of June last, in the College Library—Joseph Hodgson, Esq., in the chair. After the usual introductory services, the three senior students, Messrs. Wilson, Lewin, and Beddow, who then closed their course of study in the house, and who have all entered upon promising spheres of ministerial labour, read essays upon the following subjects:—"The Harmony of the Writings of St. Paul and St. James on the Doctrine of Justification;" "The Relation of the Atonement to the Divine Purposes;" "The Life, Character, and Writings of Tertullian." After the reading of these essays, Dr. Alliott delivered an address to the students, affording admirable counsels to them in the several stages of their career. The Rev. W. H. Stowell, theological tutor, read the report, which was very satisfactory in all the aspects of the college, inspiring the hope that its supporters will see upon it the visible tokens of heavenly blessings. The funds of the college are in a less satisfactory state than they were last year, the number of students and the consequent expenses of the house having increased, while the subscriptions had fallen short of the customary amount. In the present depressed state of commercial affairs, a great and speedy augmentation of the funds of the institution can scarcely be expected, yet in the confidence that a brighter day is dawning, the Committee may reasonably indulge the hope and press the entreaty, that the Protestant dissenters of Yorkshire, as well as of other parts of the kingdom, from which the ministers educated in this college have been sent, or in which they are labouring, will continue to this institution their liberal support. This college is prepared to take a large share in the great movement towards the moral elevation of our countrymen. It has its representatives in the missionary field. *More than a hundred of our living ministers* have been educated in it. From these ministers and their congregations the Committee naturally, and, as they feel, justly look for those funds which are required to carry on this institution with the energy which is called for by the urgency of the times.

The Committee of examination, of which the Rev. Dr. Alliott, of Nottingham, and the Rev. B. B. Haigh, of Tadcaster, were chairman, were engaged on the Monday and Tuesday previous to the annual meeting. The students were examined with great care on an extensive plan, by *written papers* in the departments of logic, mental science, ethics, Biblical antiquities, church history, and theology. They were previously ignorant of the questions to be answered, and wrote their replies in the presence of the examiner, without assistance, either from books or each other. Their papers under

went the careful revision of the examiner, who expressed himself as being exceedingly pleased with the result, and that whilst all acquitted themselves to his full satisfaction, several give promise of high attainments, and passed their examination in a manner alike honourable to themselves and to the college.

The examination in Hebrew, Syriac, Greek, Latin, French, and German, was equally satisfactory, indicating severe application on the part of the students, and reflecting the highest credit on the skill and industry of their esteemed tutors.

The number of students now in the house is twenty-three.

OPENINGS OF NEW CHAPELS.

OPENING OF THE FIRST PLACE OF WORSHIP AT MELBOURNE, AUSTRALIA FELIX.

The Congregational denomination has been honoured to build the first permanent house for God in Australia Felix. The promptitude with which the committee of the Colonial Missionary Society responded to the appeal, to send out a missionary to Melbourne, has enabled us to take the lead in the noble work of evangelizing the settlers of the wilderness, and to be the first to establish Christian worship in a colony, which, a short time ago, was the hunting ground of brutal savages.

The success which have been given to the labours of the Rev. W. Waterfield, led to the erection on the Eastern Hill of a neat and chaste building, that will accommodate from 5 to 600 persons, and which was opened for public worship on Friday, January 1st, 1841. Mr. Waterfield preached in the morning, from Exod. xx. 24. Mr. James Forbes, Presbyterian minister, in the afternoon, from Zechariah iv. 6., and Mr. Joseph Orton, Wesleyan Minister, preached in the evening, from Numbers xxiv. 5—7 verses. The collections amounted to £70. We are happy to hear that all the sittings are let, and the chapel crowded with a respectable congregation. There is every reason to expect that the chapel will be shortly free from debt, and *that without any assistance from government*. We congratulate that warm friend of our denominational interests, Henry Hopkins, Esq., of Hobart Town, on the success of this effort, which he has assiduously laboured to promote. A numerous church is formed, who have received from that gentlemen a present of plate for the Lord's table.

NEW INDEPENDENT CHAPEL, EASTWOOD NEAR HALIFAX.—The dissenting interest at Eastwood originated in the year 1699. The first chapel was built in 1719. During the ministry of the Rev. James Scott, now of Cleckheaton, a new chapel was erected which from its picturesque and rural situation, was called *Myrtle Grove*. When the surveys for the construction of the Manchester and Leeds Railway were completed, it was found necessary that the line should pass *through* this chapel; and the directors of the company contracted with the trustees for the purchase of the premises. On Sabbath evening, April 7th, 1839, the congregation assembled for the last time, to worship in this place, endeared to many by solemn and hallowed recollections. An eligible plot of land for a chapel and burial ground, having been procured within a short distance from the old site, the first stone of a new structure was laid, May 21st, by the Rev. A. Blackburn, the minister, in the presence of a large concourse of people. The Rev. Thomas Greenall, of Burnley, delivered an animated address on the occasion, and the devotional services were conducted by the Rev. Messrs. Preston, of Mixenden, and Massey, of Booth. It was opened for divine worship on March 25th, 1840, when the Rev. R. W. Hamilton, of Leeds, preached in the morning; the Rev. J. G. Miall, of Bradford, in the afternoon; and the Rev. John Thorpe, of Sheffield, in the evening. The opening services were continued on the following Sabbath, with sermons by the Rev. J. Sutcliffe, of Ashton-under-Lyne, and the Rev. Jos. Pridie, of Halifax.

The chapel, which is a chaste and substantial edifice, measures 52 feet by 47, exclusive of an elliptical recess, behind the pulpit, and will seat 750 people. The ground-floor is occupied by a large school-room, and two vestries. The cost of the erection with the purchase of the freehold, amounts to upwards of £2,000. The compensation paid by the railway company, was £1025, and the people have raised in subscriptions and collections £400. Thus a debt of £600 remains, which, until it can be considerably reduced, will press heavily upon the energies of both minister and people. Donations for this purpose, sent to the Rev. A. Blackburn, will be thankfully received and promptly acknowledged.

WELSH INDEPENDENTS IN LIVERPOOL, OPENING OF SALEM CHAPEL.—This new chapel was opened on the 4th, 5th, and 6th of June last. The Welsh congregation at the Tabernacle having increased so much, that there was no accommodation for many persons who were willing to attend, the brethren came to a resolution to erect another building in a different part of the town, to which a portion of the church might remove. *Two hundred and fifty members volunteered to go to the new chapel*, who, at the time of its opening, were recognized as a separate church. The following ministers officiated on the occasion:—Rev. R. Fletcher, Manchester; S. Roberts, Llanbrynmair; J. Harris, Mold; W. Williams, Carnarvon; W. Rees, Denbigh; Parry, Conway; R. Jones, Ruthin; O. Thomas, Talsam; W. Griffith, Holyhead; and W. Jones, Amlwch. On this occasion collections were made towards liquidating the debt of the new chapel; at the Tabernacle, £90; Bethel, £87; and Salem, £84, were collected.

It is computed that there are 40,000 Welsh people in Liverpool, for whose religious instruction the following places of worship exist:—Four chapels, in connexion with the Independents, five Calvinistic Methodists, three Baptists, three Wesleyans, one New Methodist, one Welsh Church of England, and one English and Welsh. It is calculated that there is accommodation for eight hundred people, on an average, in each of the above places, being something under 14,000 sittings, showing that our Welsh brethren have much ground yet to possess. The missionary exertions, the labours in the Sunday-school and Young Men's Society, of the brethren in Liverpool, are very praiseworthy.

ORDINATIONS, REMOVALS, ETC.

The Rev. David Thomas, late of Newport Pagnell College, was ordained to the pastoral office over the Independent church, Chesham, Berks, September the 29th. The services were commenced by the Rev. W. Tomlin, of Chesham; the Rev. J. S. Bright, of Luton, delivered the introductory discourse; the Rev. J. J. Freeman, of Walthamstow, asked the usual questions; the Rev. L. Hall, of Poyle, offered the ordination prayer, with imposition of hands; the Rev. N. M. Harry, of London, delivered the charge to the minister; the Rev. J. Hansant, of Beaconsfield, concluded the morning services. The evening service was introduced by the Rev. W. Slaten, of Oldham; the Rev. Caleb Morris, of London, preached to the people, who also concluded with prayer. The Rev. Messrs. Hayden, Davies, Payne, Aston, Holmes, Hodge, Bartlett, and Newlyn, took part in the services, which were peculiarly interesting and impressive.

On Tuesday the 14th of September, 1841, the Rev. David Hughes, B.A., late student of Hackney College, London, and afterwards of the University of Glasgow, was solemnly set apart by prayer and imposition of hands, to the pastoral office, over the

congregational church at St. George, in the county of Denbigh. On the solemn occasion the Rev. W. Rees, of Denbigh, delivered the introductory discourse, founded upon Rev. xxi 2; the Rev. S. Roberts, of Llanbryn-mair, asked the usual questions; the Rev. J. Evans, of Beaumaris, offered up the ordination prayer; the Rev. R. Vaughan, D.D., of Kensington, delivered the charge to the minister, from 1 Tim. iv. 16; the Rev. J. Blackburn, of Claremont Chapel, Pentonville, London, preached to the people from Deut. iii. 38. In the afternoon and evening sermons were delivered by the Rev. Messrs. Jones, of Bangor; Davies, of Pen-street; Thomas, of Horeb; and Everett, of Llaurwst. Though the weather was unfavourable, the services were respectably attended, and the day was felt to be one of pleasure and profit.

On Wednesday, the 8th of September, the Rev. Cyrus Hudson, A.M., of Glasgow University, and second son of the Rev. John Hudson, of Westbromwich, was publicly ordained to the Christian ministry over the Independent church and congregation at Welchpool, in the county of Montgomery. Their own place of worship being too small to contain the numbers anxious to witness the interesting ceremony, the services were conducted in the Town Hall. The Rev. J. Griffith, of Llanyblodwell, commenced the morning service with reading the Scriptures and prayer. An excellent and appropriate description of a Gospel church was delivered by the Rev. W. Reeve, of Oswestry. The Rev. J. Griffith asked the usual questions, and received the confession of faith; the ordination prayer was offered by the young minister's father, who then again surrendered him to the service of his Redeemer. A faithful and kind-hearted charge was delivered to the newly ordained pastor by the Rev. Thomas Weaver, of Shrewsbury. In the evening, a powerful sermon was delivered to the church, by the Rev. John Kelly, M.A., of Liverpool, who, after a hymn had been sung, also delivered an address to the newly-elected deacons, which will not soon be forgotten. Thus terminated the services of this happy day: services which in their spiritual influences were deeply felt by large and attentive auditors.

On the 3rd of August last, the Rev. Thomas Lloyd, of Neuaddlwyd Theological Academy, was ordained pastor over the congregational church at Dinaspows, in the county of Glamorgan, South Wales.

The Rev. Robinson Pool resigned the pastoral office on Lord's-day, August 8th, at Providence Chapel, Great Driffield, Yorkshire, after having served the church in the ministry of the Gospel thirty-eight years.

The Rev. Robert Jones, of Corwen, having accepted an unanimous invitation from the Congregational church at Kerry, Montgomeryshire, entered upon his new sphere of labours on the 3d of October last. This minister's testimonials from his former connexions were very satisfactorily, and we hope that his efforts in this English district of the principality will be attended with great success.

The Rev. E. F. Hughes, of Hackney College, has accepted the unanimous invitation of the church of Christ assembling at the Independent Chapel, Kelvedon, Essex, and entered upon his duties on the 12th of September last.

BRIEF NOTES ON PASSING EVENTS.

The journals during the past month have been crowded with news affecting our foreign and domestic relations to a most interesting and anxious extent.

The intelligence brought from CHINA announced, that as the Chinese were making extensive warlike preparations in the neighbourhood of Canton, and had assembled 45,000 troops in that city, it became necessary for our united armament to attack them, which was executed so successfully, that the governor of Canton capitulated, and paid

six million dollars to prevent the British from occupying that capital. The vast superiority of European arms is seen in the fact that this victory was achieved by a force not exceeding 2400 men, and with a loss small on our part, but with 1000 killed, and 3000 wounded, amongst the Chinese!

The cruel attacks that are made upon the Commissioner, Captain Elliot, in the letters of officers, and in the leading articles which have appeared in our daily papers, are fearful illustrations of the wanton disregard of humanity which the war-spirit excites. Surely our philanthropists will vindicate his forbearance on the principles of humanity, and we may anticipate that our experienced Commanders will also approve of the discretion which forbore, in the moment of victory, to place such a handful of men in the midst of a city, with at least a million and quarter of excited inhabitants.

Afflictive as these proceedings are, we doubt not but they will subserve, by an overruling Providence, the temporal and spiritual interests of that colossal empire.

SPAIN, unhappy Spain, again bleeds under civil strife. On the night of the 7th of October, several generals and chiefs, at the head of a few troops, who had been seduced from their allegiance by the intrigues of the queen's mother, Maria Christiana, attacked the palace, intending to possess themselves of the persons of the royal children, to overthrow the regency of Espartero, and to get up an absolute government in favour of the court and the church. A frightful conflict took place on the staircase of the palace, which was defended by a little band, of some fifteen or twenty Halberdiers, who, by their prodigious valour, saved the little queen and her infant sister from the grasp of the conspirators.

A simultaneous rising occurred in Navarre and the Basque provinces, but there is reason to hope that, as the insurrection failed in the capital, so it will be soon put down in the provinces. General Diego Leon has been tried by court-martial, as a leader of the revolt, and was sentenced to be shot, which has been promptly executed!

Our friendly relations with the UNITED STATES have been again threatened, by the apparently rash seizure of an Irish adventurer, Colonel Grogan, who was seized in his bed by a band of armed Canadians, who had crossed the line some four miles, to effect their purpose. This violation of the American territory will not, it is supposed, be justified; but it has produced a frightful excitement amongst a people already sufficiently aroused by the affair of the Caroline. Mr. M'Leod's trial had commenced, and been continued for several days when the last advices left New York, and there is reason to hope, from the character of the evidence, that that ill-omened affair will terminate in his acquittal.

Lord Sydenham, who so ably followed out and consummated the plans of Lord Durham for the peace, union, and prosperity of CANADA, has, like his noble predecessor, been cut off in the midst of his days, which supplies another affecting illustration of the vanity of human life, and the prime importance of seeking after that honour which cometh from God only.

At HOME, the parliament has been prorogued, by commission, on the 7th of October. The speech from the throne was more brief and meagre than usual, but the last paragraph, we doubt not, expressed most truly the feelings of our gracious Queen.—“Her Majesty has commanded us to repeat the expression of her deep concern at the distress which has prevailed for a considerable period in some of the principal manufacturing districts, and to assure you that you may rely upon the cordial concurrence of her Majesty in all such measures as shall appear, after mature consideration, best calculated to prevent the recurrence of that distress, and to promote the great object of her Majesty's wishes, the happiness and contentment of her people.”

Deep, indeed, is that distress, both in the metropolis and the provincial towns, which the unfavourable character of the harvest, and the excitement of the money

market, occasioned by the detection of some frightful frauds, are likely to aggravate. We trust the wealthy will feel themselves called to the exercise of unwonted charity towards their distressed neighbours, and that those who only possess competency will be willing to make sacrifices, that bread may be given to those who are ready to perish!

Recent proceedings of several parties in the Church of England are striking illustrations of the sad want of agreement in judgment and feeling in that body which has so often sacrificed justice and mercy to its idol—Uniformity! But we have no disposition to dwell on these squabbles, and would therefore only make them the occasion to record our thankfulness for the increasing peace and harmony of our churches.

The autumnal meeting of the Congregational Union at Nottingham, beautifully illustrated "How good and how pleasant a thing it is for brethren to dwell together in unity." Their *Declaration* of views and principles on the various questions affecting religion which are agitated at the present crises, and which was adopted with great cordiality, deserves and demands the attention of all our readers. It will be found in this present number, at page 799, and we invite its thoughtful perusal both by our friends and our opponents.

ANSWERS TO CORRESPONDENTS.

Communications have been received since our September Magazine from the Rev. Drs. Henderson, and Matheson.

Rev. Messrs. W. Owen, W. Spencer, Walter Scott, John Ely, T. East, F. W. Gotch, G. B. Kidd, O. T. Dobbin, R. Ashton, D. B. Haywood, J. C. Galloway, David Davies, J. Peggs, A. Wells, H. Rogers, F. Wills, R. Pool, A. S. Shawyer, J. K. Foster, A. Blackburn, Thomas Stratten, J. Gawthorn.

W. Stroud, Esq., M.D., Messrs. George Gill, W. Thodey, J. Skinner, H. J. Haas, John B. Smith, John Brown, and E. Allen.

R. A. O., Fiat Justitia, A Young Bachelor, R. P., A. B., Aliquis, J. P.

The December Magazine will as usual be a *double* number, and the Supplement will contain a copy of the second and *unpublished* Report of the Commissioners of Non-Parochial Registration, and Lists of the Congregational Churches and Pastors throughout Great Britain and Ireland. The Editor will gratefully receive any corrections and additions to the list of 1837 which may be forwarded to him.